BARET'S
VINEYARD
OF
HORSEMANSHIP

1618

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Dr. P. Simmonds

THE VINEYARD of HORSEMANSHIP.

OR THE PRACTICKE PART OF PACING.

With more true Obſeruations then haue hitherto beene publiſhed.

Wherein is perfectly ſet forth how to bring any Horſe of what age and diſpoſition ſoeuer, to a faire and commendable Pace, onely by the Hand.

Approued and ſet forth by MICHAEL BARET Practitioner and Profeſſor of the ſame Art:

Onely for the encouraging and ſtirring vp of thoſe which haue taken delight therein, but lie ſlumbring in the *bed of Obſcuritie through the* [illegible] by vſurping [illegible]

Muſicæ occult[illegible]us eſt reſp[illegible]

ROYAL VETERINARY COLLEGE

LONDON
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TO THE MOST HIGH, AND ILLVSTRIOVS PRINCE, CHARLES PRINCE OF WALES, &c.

MOst Excellent Prince: as it is a true saying, that the tree is knowne by the fruit: so in like manner the fruit is hoped by the tree; wherefore you being of such Royall descent, in which are inherent such fulnesse of Morall and Deuine vertues, there can bee no doubt, but this peaceable happinesse shall futurely continue: For as the Earth (which is said to be a Magneticall body) doth not onely hold it selfe, in one certaine, and vniforme Scituation, Eleuation, and Place, by the disponent faculty, and Magneticall vigour of the two Poles, and by vertue of the grauity vnto the Center; but also doth attract, and conforme all other substances (of the like quality, (as directory Needles, inclinatory Needles, Sea Compasses, and such like)

like,) to aspect the Poles, and so vnite themselues in all coresponden cy, at conuenient angles and positions, by a constant and certaine apprehension of the same, and so become as guides to direct men in doubtfull and vncertaine passages; Euen so, your Grace, being so truely and firmely touched with the Vertues, Power, and Potency, of so High and Pretious a Magneticall Body, will site your selfe Parallel to his Axis, and when you shall approach neare his Articke Poles, you will ioyne and make a straight line with the same: (to whose Poles, all mens indeauours doe attract and conforme themselues in all doubtfull causes:) because that if a Magnet be taken from the whole rocke, (whence it was vnited, and did grow in the bowels of the Earth) although before he was taken away he was but a part of the whole body, yet after it is seperated, will then become a perfect, complete, and sole Magneticall body, retayning all the proprieties and vertues of the whole nature.

But I insist too much to proue that which no man can or once dare to deny; wherefore (assuredly knowing your Highnesse is so richly endowed with all Heroicall Vertues,) I am also imboldned to Dedicate these my rude and vndigested Labours, vnto your most Excellent Fauour, being (as yet) of such tender yeares, as your prosperous time may quicken and reuiue

uiue this low and debased Art of Horsemanship, and by whom these low shrubbs may spread and grow vp like Oliue plants, so as this Realme shall not neede to dull the eares of any other strange countries, (by petition for assistance,) if you will but vouchsafe to countenance the Fauorits thereof with your Smyling Grace. For I haue planted this Vineyard vpon a firme and true ground, and haue fenced it about in such sort by Reason, and weeded and pruned it by Practise, that there is no Impe, (if conceipt hinder not,) but may keepe it from such weeds, and rauenous beasts as would deuour or choke him, whereby these excellent and so necessary Creatures, may be brought to such obedience and subjection, as shall be needfull for the vse and seruice of Man; (for whom they were created, as his hereditary possession:) Although my Artlesse pen hath not made it so delightfull as to reuiue the dead senses of all scrutenous braines, which no Tullies Eloquence as yet could euer perswade. And therefore I most submissiuely intreate that it would please you to accept of this my first and new born Infant, (being but as yet in the swadling Clothes, which desireth to be Fostred vnder your wings, and to be protected vnder your Fethers: and I hope it will proue such a thankefull Orphan as it will also nourish many Impes, and

cause them to flourish, so, in this plantation, as they shall bring forth such pleasant grapes, as will relish the Pallat, and delight the eye. And so with my vnfeigned prayers to Almighty God, for your Excellencies most prosperous successe and endlesse happinesse, I rest deuoted as vnworthy of your least Fauours.

Your Excellencies most lowly, and
poore Seruant.

MICHAELL BARET.

THE PREFACE TO THE READER.

Were it not (most courteous Reader) that the great desire I haue to doe something, that might either profit my Countrey or the Commonweale; did vrge mee forward to the publishing and setting forth this Treatise (intituled the Vineyard of Horsemanship) *both the insufficiency of my selfe through the imbecillity of knowledge, and also the intricacie & obscureneſſe of the Art, (being so much darkened through the abuse thereof) might haue disswaded me from so bold an enterprise, but more especially knowing that it cannot bee without scandalous taunts: For so much as it shall come to a publike view of* Momus *and his Associates.*

For neither is my wit so finely filed, as to proue my assertions by strong reasons and inuincible Arguments; nor yet my learning so largely lettered, as to decke and garnish it with Rhethoricall amplifications and flowing speeches; But onely to set it forth in such plaine and simple manner as shall be fit for the instruction of the meaneſt, hoping that the meekeſt will take it in the beſt sence, and according to my goodwill; for it (being wrought in plano *) hath no curiosity to delight the eares of the curious; but yet it is supported with a strong Piller which is the truth: Trusting you wil not esteeme it to be any deale defaced, in being set forth without any painted attire, and by one of so weake performance; for gold is nothing the worse*

worse if it be found on the dunghill, nor poyson any deale the better being drunke forth of a guilded cup. But rather as Seneca saith, Non quis sed quid dicit attendite, *rather respect what is deliuered then who or in what manner it is deliuered: For in regard that I haue neither the Art of delighting, nor perswading; yet if I haue any part of teaching, it shall not grieue me to bestow my small talent into the Treasury of the World, hauing proued it onely by practise to be perfect; Knowing, that a little water, being cast into the Sea is preserued, but being kept by it selfe is soone dryed vp. Euen so, this little Treatise being committed to the World, will bee preserued (by some) but being kept close, it will soone decay. But it is obiected by some, that this part of Horsemanship is so easie that there need little instruction for the teaching thereof, and also it is holden by other some, (and some of them reputed good Horsemen) that to bring a Horse to his pace is not onely idle, but also to spoyle his other pace. To whom I answer, for the first, if they rightly consider the stayd seating of the Horses body, and also the true placing of his head, with the easie cariage of his reine, and the proper motion of his going forward, with the easinesse of his going; and moreouer, the iust and true handling of his legges: they shall finde that the Art hath such obscurity and intricateneſſe, that it would require a whole Volume, for the explayning thereof, rather then a small Treatise.*

Seneca.

Obiection.

Theo. 3.d.

Answer.

Idem. 1.

And as for the second, which hold it to be idle. Is that an idle thing, that is necessary for all sorts of people? for if a man haue occasion to trauaile but two or three miles from the towne, will not hee be desirous to be caried both freely, easily and safely, which cannot be so truely done by any Horse, as vpon a pacer: much more then (necessary) if hee be to trauaile two hundred or three hundred miles. Therefore I could wish, that they should ride vpon Trotting Asses all their liues (for penance,) to keep them from idlenesse, till they endeauour themselues to search more diligently into the trueth of this Art: to teach them to giue sentence in that thing they haue such small experience in. But it is the nature of a great number, to enuy that in others, which they cannot attaine vnto themselues. Thinking that to be idle, which their idle braines cannot comprehend: and so iudge them to be phantastical (as is the manner of ignorant men) which attempt any thing beyond their reach and the compasse of their knowledge: thinking the world to be no greater then the Cages of their braines

braines can comprehend. Therefore although they be reputed for good Horſemen, yet to them I anſwere, with the Ciuillian, Fama per ſe, paruum momenti habet ad probandum, *onely fame is a very ſmall moment of proofe. And whereas they ſay there are many Horſes ſpoyled by this Art, I grant it to be true. But it is not the Art that doth ſpoyle them, but the abuſe thereof. For though meat and drinke, be both neceſſary and good, yet they may ſay (by the ſame concluſion) becauſe they haue ſeene many ſurfet by it, that (therefore) it is nought: whereas (indeed) it is not the vſe of the creatures but the abuſe, for as it is the nature of moſt men to thinke that which they moſt affect to be the beſt; ſo many men in their particular knowledge, thinke themſelues the wiſeſt, in that they doe beſt conceipt. And ſo if at any time, they (by chance) haue made two or three Horſes to pace, (though neuer ſo vnſeemely) then ſtraight they hold themſelues as excellent as the beſt, thinking there is no more to be knowne. Whereas to make a Horſe pace onely, without any other reſpect, it is the leaſt part of the Art; for it is not the pace onely that is to be reſpected, but alſo his comely cariage (in euery particular) to be regarded. And therefore no maruaile, though there be ſo many Horſes ſpoyled, being taught vpon vntrue ground.* Ciuillian. Theo. 3. d.

For (as the learned ſaith) Quod nemo didicit, nemo docere poteſt, *it is hard for a man to teach that to another, which he neuer learned himſelfe.*

Now ſeeing the truth of this Art is ſo darkened with ignorance, and drowned in the whirle-poole of conceipt; I haue thought it my duty, as much as in me lyeth, to illuſtrate ſome darke corners thereof: for (as Cicero *ſaith)* Non nobis ſolum nati ſumus, ſed partim patriæ, partim parentibus, partim amicis, debemus, *that we are not borne, onely for our ſelues, but partly for our country, partly for parents, and partly for our friends, but the leaſt part to our ſelues.* Cicero.

But me thinkes I heare ſome Zoyliſts obiect and condemne me of arrogancy, for attempting to ſet forth this Booke to the eyes of the world, my ſelfe being of no greater credit, for the authority thereof: and alſo for my education, neuer to haue beene brought vp amongſt Horſe-men: and further, my country wherein I haue liued the moſt part of my life (which is Holland *in* Lincolneſhire) *to be of no eſteeme for Horſemanſhip: Moreouer, that I iuſtifie my workes too much for truth, whereas others (of better iudgement then my ſelfe) haue* Obiection.

haue left their workes, to be examined at the discretion of others, all which I will answere as well and as briefely as I can.

Answ. 1. *And for the first, I grant my selfe to be very meane of credit, to giue authority to my workes, but is it not meere vanity, to giue greater respect to a man or to his place, then to his knowledge? For example, if a man get a place of credit, either by following some Noble Man, or else by some other meanes, then are both his words and workes holden most Authenticall, although he (for the true vnderstanding of himselfe) doth deserue, neither the one nor the other. And therefore* Socrates *being asked whether* Archelaus, *(who was esteemed a very hardy and valiant man) by his iudgement, were to be accounted happy or no: I cannot tell (quoth he) I neuer had any conference with him: Inferring, that happinesse doth not consist in the esteeme of the world, but in knowledge.*

Act. 10. 34. *And herein doth man greatly erre: For there is not any thing*

1. Cor. 1. 21. *which regardeth greatnesse but man onely. Not GOD: for he is no accepter of persons; and he maketh the simple things of the world*

1. Cor. 3. 19. *to confound the wise: And also the wisdome of the world, is meere Foolishnesse with GOD. Not nature: for we see the poore mans child to be borne, as faire, and well fauoured, as wise, and as rich (in respect of it selfe) as the heire of the Noble. And likewise, hath not*

Pro. 6. 6. *Nature giuen to the Ant, such prouidence, that Man is wished to learne at her; and to the Bee, Art to gather (as* Galen *saith) from some flowers Meate, from others Waxe, and from other some Honey: and likewise, to make her Nest (in her Combe) so Artificially, that the cunningest work-man cannot performe the like. And further, to the Spider, to spinne her thred so small, (through the quicknesse of her touch) and make her webbe so proportionable, that it would admire the beholders, if custome did not make it more frequent. All which are simple creatures to the iudgement of Man, and yet they haue their gifts aboue Man: then why may not both GOD, and Nature, giue knowledge to some Man (though held simple) in one Art, (if he endeuour himselfe thereto) as well as vnto others that are of greater authority?*

For (as the wiseman saith,) qui addit scientiam, addit et laborem, he which will be cunning, he must be painful. Wherfore (as M. Doctor

In his Medi. Hall *saith) I had rather applaud my selfe, for hauing much that I show not, then others should applaud me for showing more then I haue.*

And

And for the second, true it is I was neuer trained vp vnder any particular Horseman: but yet my desire was continually, to conuerse with the best, and yet I could neuer reape such content as I did desire. Wherefore, I louing Horsemanship from my infancy, was desirous to ioyne delight with my loue, and also knowledge with my delight, I wholy gaue my selfe to heare the opinion, of any that were reputed Horsemen: and so practised vpon their opinions; but yet I could not finde such reliefe in my greatest necessity, as I did desire, which made me relye vpon experience, the mother of knowledge (though some terme it the mother of fooles) and so I did obserue, that what things proued hurtfull by succession, I retalled, although they seemed profitable at the beginning. By the which I found the words of Cicero *true: who saith, that he found more by experience then by reading. But if I had yeelded my selfe to a teacher, no doubt, I should haue trodden, the steppes of my maister, howsoeuer: for there is nothing more consonant to the nature of man then Imitation.*

Thirdly, for my Country, I see no reason why it should be so stained with ignorance: in regard truth is not tyed to any particular place, or any place exempted from the truth. Indeed I must confesse, that, that place (only) is not of any great note; but yet in other parts of that country there are as good Horsemen as in most places else whereseoeuer. Therefore of particular instances, there can be no good conclusions.

But yet, if this worke had proceeded forth of Yorkeshire, or any other place of fame, then it should haue beene held very probable, although the worke were frought with many errors. And what can argue greater ignorance, then for one to giue greater credit to the authority of the place, then to the trueth: except it were onely nursed in those places, and others branded with vtter ignorance, or else they thinke that men are confined within the limits of their owne Country: and banished from all the rest; and yet if they should trauaile they (being more wedded to affection, then reason) will alledge the old saying; Cœlum, non animum mutat, qui trans mare currit, *he may change the Horison but not his minde, which passeth the seas. It is true, there are many might come vnto knowledge, if they thought they had it not before. For if a man trauaile neuer so farre, if he be wed to his owne conceipt, he shall not make any profit (for all his trauaile) to helpe his knowledge, for (as the wise-man sayth)*

Consu-

Consuetudinem vincere, dura pugna est: *It is a great Conquest to ouercome a mans will. And yet if he will not bee tyed to his owne Conceit but to Reason, he shall not onely change the Clime, but also his mind.*

And for the last, I hold Mr. Morgans *opinion. Let no man thinke he hath certaine and vndoubted knowledge, which thinketh a thing to be otherwise then he knoweth it to be, which when he heareth the report of the Ancients and Elders, is then presently danted, thinking it not possible to know more then they know, or for them not to erre. And so suffer themselues like sheepe to be led to the slaughter of ignorance without searching the truth. Wherefore seeing truth comprehendeth nothing but sure and perfect knowledge, and knowledge is gotten by experience, and experience by practise, and practise by time; and also I find by practise in time, that this method will bring any horse (of what age soeuer) to true and commendable pace: I see no reason wherefore I may not defend this as truth, although other Horsemen, of farre better esteeme then my selfe, haue set downe their opinions to be left or taken, at the wils and opinions of others.*

Wherefore if I shall any way distast the iudiciall and willing Practitioners in this Art; I humbly craue their fauourable censures for my conceipted assertion, (as they may terme it) Hoping that when they haue rightly considered the grosse abuse of this Art, and the seuerall conceipts and opinions of euery man, for Quot homines, tot sensus, *so many men so many mindes: I trust they will in some sort excuse me for standing vnto my owne, hauing truely proued it; for as* Varro *saith,* Nusquam deueniet, qui quot videret calles sequitur: *Hee shall neuer come to his iourneyes end, which followeth euery by-path: So hee shall neuer arriue at the Hauen of Knowledge, that is tossed with the tempestuous waues of euery mans braine.*

Now beeause this is such an excellent Art, in regard it is vsed about so famous a Subiect (for Ea scientia nobilior est, quæ circa nobilius subiectum versatur:) *I being sory to see it in such ruine, through the abuse of many (who are rather destroyers then builders) haue thought good to repaire one decayed place, not being able to build all for want of ability, (not of good will.) I haue wrought one stone by the line of leuel, and squared it,* per normam rationis

rationis, and although it be not curiously carued yet being wrought in perpendicular wise, it will agree with the next parallel, and so make a firme foundation: desiring the ingenious, to allow it a place in the building. And also, seeing the streame is so shallow through the drineſſe of the Spring from whence it doth flow, that the Swanne cannot swim, yet the little Tittemouſe may waſh her ſelfe therein: Truſting that where the water ſhal chance to ſtop its current through the ſhallowneſſe of the riuer, ſome painfull labourer will concaue the ſuperficies, and ſo make it receptable for the greater ſort of birds. Of the riuer.

Now therefore in regard I haue done the beſt that I can, in diuulging this Treatiſe to the world, diuiding it into three Bookes, the firſt treating onely of the Theoricke knowledge of the man, how to conforme his will to reaſon, and the other two ſhewing how to bring a Horſe to the obedience of his will by breeding and riding both of the Trotter and Pacer, and alſo to traine hunting and riding Horſes to their beſt perfection, though it be not ſo well as I would, yet it is as well as I could: (For euery man cannot bring gold to the temple.) And though it be not ſo excellent, as the curious doe deſire, nor as the Art doth deſerue: Yet I hope the milder will take it in good part, and cenſure it according to my good will. But as for thoſe, who carry ſuch Tyrannie all minds, that will neither doe well themſelues, nor admit a tolleration for them that doe their beſt: I leaue one of them in the Lake of Enuy, which doth ouerflow them, like an Ægiptian Nyle: and the other to labour with Siſiphus, and to feed with the Camelian, on the ſubſtance of their owne deſire: and onely take my leaue of the true louers, and painefull practitioners in this Art. Vale.

John M. B. Finish &

To

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To the Readers.

LOuing and beſt affectionated Readers, I deſire you to beare patiently with the errors that haue paſt either by the Printer or my ſelfe in this Impreſſion; for (it being the firſt) there are ſome committed by them, in regard the Coppy was not ſo legible as it ſhould haue beene, (I not being with them to direct in doubtfull paſſages:) and alſo which hath ouer-ſlipt them by ouer-ſight: and likewiſe in me by the rudeneſſe of Methode (eſpecially in the third Booke) I not hauing a regular prme of explayning my minde, in ſuch differing caſes, for as in the firſt proofe (in Printing) there are many errors to be corrected; ſo likewiſe in this firſt Impreſſion: all which (with the helpe of God) ſhall be amended in the ſecond Impreſſion: and in the meane time, I deſire you take ſo much paines as to correct theſe errors before you read it.

Errors of the firſt Booke.

PAge 2. *line* 1. *read* can to a reſtitution. *pa.*8. *in the Margent, re.* an vnapt Simile. *pa.*12. *l.*32. *dele,* which. *l.*33. *re.* for *omne. pa.*21. *l.*4. *dele,* eye. *pa.*25. *l.*5. *re. infama. pa.*52. *l.*36. *re.* apernes. *pa.*53. *l.*26. *re.* know how. *pa.*73. *li.*24. *re.* triſle. *pa.*110. *l.*13. *re.* rotundity. *pa.*111. *l.*31. *re.* courteous.

Errors of the ſecond Booke.

In the Epiſtle to the Marques, re. dignities and to. *pa.*9. *l.*33. *re.* ſeruetb. *ibi. re.* warme, ſo it *pa.*10. *l.*6. *dele,* of. *pa.*12. *l.*10. *re.* are of more. *pa.*14. *l.*3. *re.* they that are *pa.*35. *l.*30. *re.* Colt will be more. *pa.*48. *l.*31. *re.* whereas. *pa.*71. *l.*15. *dele,* as. *pa.*83. *l.*21. *re.* ſuddenly. *pa*87. *l.*22. *re.* and a pretty. *p.*103. *l.*21. *re.* legges. *pa.*104. *l.*20. *dele,* and. *pa.*109. *l.*12. it is. *ibid. l.*38. *dele* but. *pa.*119. *l.*29. *re.* truth is. *pa.*122. *l.*14. *re.* ſlow.

Errors of the third Booke.

PAge.6. *l.*11. *re.* opprobrious. *pa.*12. *l.*32. *re.* diuide. *pa.*14. *l.*21. *re.* if he haue. *p.*15. *l.*16. *re.* perfect rake. *pa.*20. *l.*16. *re.* heart whereby he: *and l.*30. *re.* meditate. *pa.*29. *l.*2. *dele* not. *pa*35. *l.*25. *and* 28. *re.* picking. *pa.*58. *l.*16. *re.* daies of reſt. *pa.*79. *l.*37. *re.* of his body. *pa.*81. *l.*21. *re.* that it will.

THE

THE FIRST BOOKE OF the *Vineyard* of *Horsemanship*:

Being the *Theoricke* part thereof, intreating *of the inward knowledge of the man.*

CHAP. I.

The Originall Cause of Arts in generall.

WHen I consider, (with my selfe) of the excellent knowlege and obedience, that God vouchsafed to bestow on Man at his Creation: I cannot but admire at the goodnesse of God, that he should so much dignifie him (aboue all other his Creatures.) For he did not only make his Soule (like to himselfe) immortall; but also gaue him such Knowledge, that he could call all other Creatures by their right Names, (although before he neuer had seene them;) and also gaue him such Soueraignty & rule ouer them, that they were all obedient vnto him.

[a] Gen. 2. 7. 19.

But Man (being ingratefull) was not contented with that estate, thought not that glory sufficient, except hee were as God, knowing good and euill: For the desire of which knowledge, he reapt to himselfe and all his posterity vtter ignorance; and likewise all other Creatures which before were louing and obedient to Man, became both so fearefull that nothing doth

[b] Gen 3. 6. *Theo.* 39.

[c] We are depriued of our primary knowledge and obedience, and cannot bee restored againe but by vigour of Art.

now more deterre and feare them then the face of Man, which before was most delightfull to them; and also so disobedient, that looke what obedience was giuen them before by nature to obey whatsoeuer man would commmand without any labour or paine, now is turned to Rebellion: insomuch that all our liues practise and experience, is nothing else but a desire (so neere as we can) for a restitution of our Primary Creation. Therefore now we are depriued of all Knowledge, but what is gained by Art, and maintained by vigour, and practise; and yet that knowledge, (euen in the best) is but as a shaddow or glasse, wherein we may see our own imperfections, in regard of that knowledge which God infused in Man at his Creation.

[g] 1. Cor. 13. 12.

But now in regard that Reason was not vtterly taken from Man: hee consulting with himselfe, what ignorance hee was indued withall, through the inordinate desire of knowledge, by our first Parents, hath endeauoured himselfe (so farre as is in his power) to gaine that againe by Art which was lost at first by iust desert: For as *Aristotle* saith; *Omne ens appetit suam perfectionem.* The scope and drift of Art is to desire; his perfection. Yet heereby is the mercifulnesse of God further showne, in that he did not then vtterly take away all the faculties of the minde, as Reason, Knowledge, Will and Affection, but left them still in vs although (much obscured) that we might ponder, know, wish, and affect that which might (in some sort) helpe to a reducement of our former estate: But these hath hee left in vs, that wee might bee inexcusable of ignorance; for though true knowledge was taken away, yet there was left meanes of restoring: for whereas Man had this punishment inflicted vpon him, for the breach of the Commandement, that in the sweat of his browes hee should eat his bread: It is not to be vnderstood of the toyle of the body only, but of the labour of the minde. Therefore there are many deceiued which employ all their wits and indeauours to gather riches for themselues only, whereas indeed they should vse them to the setting forth of Gods Glory: But such is the miserable estate of those that are so blinded with the World, that they doe not regard now how wisely they liue but how wealthily; thinking that if they get Wealth enough, then they haue wit enough.

[h] The cause of the first inuention of Art. *Theo.* 33.

[i] Wee are not vtterly depriued of naturall faculties.

[k] Gen. 3. ver. 19.

[l] Worldly men abuse their time in desiring Wealth more then Knowledge.

And

And ſo Camelion-like they Metamorphoſe themſelues from reaſonable to vnreaſonable Creatures, reſembling Swine which goe vnder Trees to gather the fruits that are fallen, but neuer looke vp to the tops from whence they are fallen: and as Swine goe all the day rooting in the earth; euen ſo theſe men giue themſelues wholly to gaine the earth: For, for it they riſe vp early and watch late, for it they carke and care, for it they chide & braule, for it they quarrel and fight, for it they hazard life and limbe; and at length, when they thinke that they haue gotten the earth, then the earth hath gotten them, and ſo are deuoured of the earth, when they thinke themſelues full Maiſters of it. But doth not theſe proceed from ignorance? for if they would addreſſe their mindes to gather knowledge, as they doe both body and minde to gather pelfe; then they ſhould ſee their wretched blindnes and the inconueniences which doe enſue thereby.

l Deſire of pelfe blindeth the minde.

m Ignorance nouriſheth vice.

For firſt, it doth baniſh them out of all other Countries; for they are ſo tyed to the loue of it, that they cannot liue in any place from their God, (as they make them) for where their treaſure is there is their heart. Secondly, it maketh them vnfit for Death; For what man is ſo madde, that if he be to trauell a great iourney, will load himſelfe with ſuch a waighty burthen as hee cannot well beare? Euen ſo Riches doe ſo clogge and tye men to the World, (through the loue of them) that like *Lots* wife, they looke backe, grieuing their hearts to forſake them. And laſtly, which is the worſt of all, they make a partition wall betwixt Gods preſence and them: For as Chriſt ſaith, *It is as eaſie for a Camell to goe through the eye of a needle, as for the Rich to enter into the Kingdome of Heauen.* Now therefore what ſhall it profit a man to gaine the whole World, and looſe his owne Soule?

n Math. 1. 31.

o Gen. 19. 26.

Mat. 29. ver. 24.

Mark 8. ver. 36.

Yet if all theſe Obiections will not deterre and change the minds of men from ſuch an extraordinary delight of the world: the very heathen men (which knew not God (aright,) in regard they did not ſeeke him by Faith, but by the inſtinct of Nature,) will riſe vp in iudgement againſt them. For although they were but guided (onely) by the light of Nature, they thought cunning farre better then coyne; wit of greater value then wealth

p Heathen men a witnes againſt Worldlings.

Bias. and learning of more esteeme then lucre. For *Bias* (when hee saw an house on fire, and euery one applying themselues to carry such things as were therein, forth; to saue them from burning) ranne out and said; *Omnia mea mecum porto*, hee tooke all his wealth away with himselfe: taking as great delight in his light burden, as they did sorrow through their heauy losse.

Aristip. And *Aristippus* trauailing to *Rhodes* by Sea, was cast a-land by shipwracke, and when hee spyed (drawne on the sands) Mathematicall and Geometricall figures, hee comforted his country men, and told them all was well: for he had espyed the steps and signes of men; and so neuer left till hee found those men, which entertained both him and his fellowes very kindly there; and when they were to trauaile home-ward, furnished them with all things necessary. And at their departing they asked *Aristippus* what he would to his Country-men: Nothing (saith hee) but that they apply themselues to purchase such riches, as will not perish by any accident except death.

Therefore because wee are all (but especially these) so blinded and benumbed with such a filthy Lethargie, he that would be cured of this deadly disease of Ignorance, let him (in some sort) imitate the Serpent: for wee should be wise as Serpents, though hee was the first cause of this Lethargie. Now Writers hold that the Serpent hath a hard Scale growing ouer his body when hee is young; which Scale, by reason that it doth not grow with his body, doth so nip and pinch him, that hee is driuen (for the sauing of his life) to seeke some narrow hole, where he doth thrust in his head, and then with all his strength hee forceth his body after; and by that meanes doth free himselfe from that Scale, whereby his body is set at liberty. Euen so, when a man feeleth himselfe so masked with the vayle of Ignorance, that hee cannot adde wisedome to his yeares; let him first seeke a little hole of knowledge, and there put in his head, which is Reason; and then labor painfully with the body, which is the other Faculties, till hee hath vnmasked that vayle; and then shall hee see that which was hid before, and finde that by knowing (as *Socrates* saith) hee should learne that he knoweth nothing: for *plura latent quam patent*.

¶ Mat. 10. 61. ¤ A Simile of the Serpent.

¤ Reason the root of Knowledge.

Now seeing Nature is so imperfect through corruption, and that

that there is no way to perfect it but by Art; for as *Plutarch* ſaith, *Educatio eſt altera natura*; Education is another Nature. I am of the minde with Fryer *Bacon*, for hee maintaineth, that Nature now is but a hand-maid to Art, although it is generally holden to the contrary; and for proofe thereof hee bringeth many inſtances, among which this is one, beſides many other which hee alledgeth, which were too long to recite; That with an Engine made by Art, one man may draw vp ſuch a huge waight, that twenty men cannot moue by naturall ſtrength: And likewiſe in Spectacles and Perſpectiue-Glaſſes, the one to helpe weake ſights which are decayed, and the other to make things ſeeme little neere hand, and great farre off.

Nature is heere to be taken as it is the qualitie being corrupted, otherwiſe as it is *Eſſentia*, *nihil addi poteſt nec demi*.

And to make it more plaine, on a time one (who was holden to be of iudgement in Phyſognomie) looking *Socrates* in the face, held him to be very intemperate both for wine and women, and alſo a very doult and blocke-head: which when *Socrates* Friends told him what ſuch a one reported of him, hee anſwered that hee had ſpoke the truth; for (ſaith hee) I ſhould haue beene ſuch a one indeed, if I had not giuen my ſelfe to Philoſophy, thereby to be gouerned. And further it is holden that *Sapiens dominabitur Aſtris*, a wiſe man may ouer-come himſelfe: And ſo Art may be holden the Actiue, and Nature the Paſſiue.

Theo. 38. (h)

†Art actiue and Nature the paſſiue.

And therefore if wee will ſuffer our Reaſon to be led by the procliuitie of our inordinate will, and ſo to follow our corrupt ignorance, and will not take paines to free our ſelues from that poyſon and Lethargy, but ſtill to yeeld to our naturall inclination more then to eleuate our mindes to heauen which is ſupernaturall, wee ſhall vtterly depriue our ſelues of that fauourable goodnes which God left in vs at the tranſgreſſion, retaining ſtill our faculties to helpe towards our reaſonable reſtitution by Art; and ſo wee ſhal become *contraria*, whereas if we endeuour our ſelues to get knowledge, wee are then but *imparia*, by reaſon wee are in ſome ſort lightened with the truth. And therefore to giue our mindes alwayes to delue in the earth, according to our naturall diſpoſition, is to ſeeke our owne confuſion, by continuing in ignorance; but to ſeeke knowledge and wiſedome which is contrary to it, wee deſire a reſtitution of our

primary eſtate: for looke what difference is betwixt heauen and earth, light and darkneſſe, the like is betwixt him that ſeeketh to reforme himſelfe by Art, and him that is led by his naturall inclination.

Chap. 2.

The Commendation of the Art of Horſemanſhip.

[a] The excellent qualities of a Horſe.

OF all the Creatures that God made at the Creation, there is none (except man) more excellent, or ſo much to be reſpected as a Horſe: For in diſpoſition and qualitie hee is but little inferiour to Man (excepting their difference:) in ſtrength hee may be compared to the huge Elephant, for boldnes to the Lyon, for ſwiftneſſe to the Roe or Hinde, in ſmelling hee reſembles the Hound, for toughneſſe hee excelleth the ſlow toyling Oxe, for loue hee checkes the Spaniell, and for vnderſtanding hee may oppoſe himſelfe againſt the Serpent; but for beauty hee is a blacke Swanne amongſt all that *Species*: and further for the vſe of man, not onely for pleaſure, but alſo for neceſſity and profit, there is none to be compared to him. For, he is as delightfull a Creature to behold as any, and then, if a man will trauaile vpon pleaſure abroad, how can hee bee more delightfully and eaſily carryed then vpon a faire, comely, and well going Horſe? And alſo for neceſſitie, if a man be vpon earneſt affayres or hazard of life, for to trauaile a great iourney in a little time, what Creature is ſo fit to performe it as a Horſe, both for toughneſſe and ſpeede? And further, for Oeconomicall affayres, what Creature is ſo fit both for Plow and portage as a Horſe? And laſtly, for profit (I pray you) what greater profit can come to a man then a race of good Mares, and a right Stallion doth bring.

[b] He is both delightfull & profitable for man.

Now ſeeing this ſubiect is beautified with ſuch excellent ſeuerall qualities, ſo that hee doth paralell all theſe *ſpecies* in their cheefe predominations, and yet all theſe ſeueralls includ-

ded

ded in that *species*, nay oftentimes in one *individuum*: This Art then of *Horsemanship* must needs be of the greater esteeme, by how much the more it is frequented about so famous a subiect, and likewise both the Procurers and also the Professors of this Art, ought to bee had in greater estimation, then now they are, for now both Horses and Horsemen are so much deiected, by the conceited knower, through the abuse of that Art that a man can neither commend the one nor delight the other: But yet for the Professors I would say somewhat more in their behalfe, were it not for puffing vp the hearts of such as by intrusion haue thrust themselues into that ranck, and so do vsurp that dignity which doth nothing appertaine vnto them; whereby both the Art is abused, and the subiect misvsed. For *Ignoratis principiis, nemo potest artem percipere.* Those which are ignorant of the beginning, shall neuer truely conceiue the Art. Yet this is the least that can be said, for the true Practitioners, there is both *generosus equus, & generosa qualitas*, and they haue beene accounted, *egregia & immediate regni membra*: For although God gaue vnto Horses such excellent qualities at their Creation, now are they changed in their vse and are become disobedient to man, and therefore must bee subiected by Art, otherwise all their vses will be to no vse.

c The excellency of the Art of *Horsemanship*.

d The abuse thereof.

e *Horsemanship* a generous quality.

Wherfore that we may the better know how to bring them to true commande by Art, it shall not be amisse to define what Art is, that the grownd thereof may the better bee conceiued, least building vpon a false base, it faile before it be halfe effected. Now Mr. *Morgan* saith, that Art is no other thing then a habite working by true Reason, consisting of many things gathered by experience, onely profitable for the vse of man. Wherefore if it bee a habite gotten by Experience, then is it not gotten altogether by authority, (for that is one vaile that doth shaddow ignorance) neither is it gained in short time, as some hold, thinking that if hee can sit a rough Horse, then hee is Horseman good enough, but it is gotten by experience proceeding from Reason: Now a man must haue a great time of practise to sift the truth from error, and so to iudge thereof by Reason, before he find it truth by experience, and then a longer time to ground it in himselfe before he hath the habit thereof,

f Mr. *Morgans* definition of Art.

g How Knowledge is gotten.

[h] *Dialect. de qualitate.* for, *Habitus* (as schooles define it) *est constans et absoluta aliqua in re perfectio, non natura data, sed agendi consuetudine et exercitatione longa comparata*, Habit is a certaine and absolute perfection in some one thing, not giuen by nature, but gotten by long custome and exercise of working.

Therefore (as I said before) there must be a habit, both of the mind to vnderstand and to deliberate thereof by reason, and also of the body (which is an apt and sleight faculty of the same) and these (as it is said are not giuen by nature, *sed studio et industria comparata*: Wherfore, if I shal not be thought ouer much Cinnicke-like, I will giue one knocke at the doore of their vnderstanding which are luld in the Cradle of ignorance, becaus I would haue them awake out of the dreame of their conceipted knowledge, hoping that none will kick at it except he be prickt: for seeing there is no knowledge in any Art, except there be a true habit both of the mind and body, there are many deceiued (in their owne Iudgement) which assume to themselues this Art of *Horsemanship*,) that hath neither the *Theoricke* Part of themselues to know the secrets of this Art, nor of the Horse to know his inward disposition by his exterior gesture: nor yet *Theo.* 13. (a) the *Practique* Part, to haue true facility of hand and body to helpe with the agility of their body the vnaptnesse of the Horses body. Through which absurdity, let them but rightly consider how many Horses they haue spoyled against one that they haue made, and then they shall indge the better of their opinionated knowledge, (except they will be wilfully ignorant) and so yeeld to the old saying, *Scientia scioloru, est iusta ignorantia*, The knowledge of the conceited knower is meere foolishnes.

Note

[k] Conceited knowledge is foolishnesse.

But it hath beene an opinion of old that the nature of some *Theo.* 9. (i) Horses be such, that they will neuer come to good riding, and therefore past Mans knowledge to alter Nature, to the which agreeth the saying of Mr. *Morgan*, that *ex arenam nullum funiculum nectes, neque ex pumice oleum aut aquam vlla Arte exprimes*, one cannot make a rope of Sand, nor presse oyle or water forth of a flint? Yet if they will rightly distinguish of nature, they shall soone perceiue their naturall ignorance, in not rightly vnderstanding the true cause; for *mens Philosophia non acquiescit*,

[k] An apt Simile.

eſcit, niſi in cauſa rerum, The true louer of knowledge is not ſatisfied, but in the cauſes of things.

Now if you vnderſtand Nature as it is *ſubſtantia aut eſſentia*, I grant it cannot be altred nor changed; for as it is ſo *non ſuſcipit magis aut minus, ſubſtantia nihil eſt contrarium non poteſt augeri, nec minui*: For there can nothing be added to the eſſence that it ſhould be the greater eſſence, neither can there bee any taken from it that it ſhould be the leſſer eſſence, for though a Foale grow firſt to be a Colt, and then a Horſe, and ſo change in quantity, yet *ſubſtantia aut natura permanet*, the nature is vnchanged: But if nature be vnderſtood as it is *qualitas et diſpoſitio* then it may be changed, for *intenditur et remittitur, et habet contrarium* by Art, for the accidents are the cheefe matter for Art to work on: but thoſe men do much deceiue themſelues; for by ſeeking to excuſe their ignorance, they lay it open the more, attributing that to the ſubſtance which is proper to the accidents; Indeed I know all Horſes are not alike capable, for there is both a naturall proneneſſe, and likewiſe a naturall imbecillity, for ſome will aske both deeper iudgement, greater paines and longer time, then others; but yet becauſe they are more dull & hard to learne, that therefore (vpon neceſſity) they will neuer bee reformed, is no good concluſion.

Theo 13. (g)

[l] No one horſe is a more horſe then another. *Theo*. 18. (b)

[m] This difference doth not proue an impoſſibility.

And for Mr. *Morgans* Simile, in my iudgement it doth differ in the materiall and finall cauſe, for there is no liquid ſubſtance in flint whereby it ſhould yeeld moiſture by preſſing, nor any ſuch toughnes in ſand, that it ſhould endure ſtretching, and like as nature hath denyed them either the one or the other in matter, ſo in the finall cauſe alſo the ends of the flint was rather to be hard and firme then ſoft and fluxable; and of Sand to fill empty places by its ſtability, then to make a ſtrong Cable by the brittlenes. But a horſe whatſoeuer a man can teach him by Art, the ſame he will doe by nature; for there is no foale (if it be well kept, but will both leap, aduance, ſtop, cloſe, turne loftily, fetch ſuch yarks behind, that it is very delightfull to behold, and alſo ſtrike an amble, in going to his gallop, or any ſuch other thing which a man would teach him, onely heere is the difference, by nature he doth it at his owne will but by art at the will of his Rider.

[n] The naturall proneneſſe of a Horſe. *1. Pr.* 13. (h)

Wherefore

Wherefore it may appeare by all these proofes that the cause of error in *Horse-manship* doth not proceed from the nature of the Horse, as many haue holden it, but through the ignorance of man, not knowing how to reclaime his rebellious disposition which is in the accidents; for *Aristotle* saith, *Natura nihil habet vitij*, nature hath nothing of Vice. Now if it hath no error, there needeth no Art; for Art was inuented for to correct vice, and so to bring his disobedience vnto obedience. And againe, the same Author saith, that *nullum accidens in corpore est pars naturalis corporis*: No accidents of the body is any part of the naturall body; therefore a man may change the accidents as the quality and disposition, for a Horse may bee brought from disobedience to obey the will of his Rider, (by his motions) from doggednesse to louingnes, from sadnesse or dulnesse to freenesse, &c. And yet for all these; *Natura tamen conflat.*

2 *Pract.* 13. i
o Nature perfect.
Theo. 33. b.
Ethick. li. 2.
p Disobedience is an accident and so no part of the naturall body.

I stand the longer about this poynt, to illustrate it so much the more, because there are so many errors crept in through the seuerall opinions of men, for there are some which thinke that this Art doth chiefly consist in breeding; for they say, if a Horse be not truely bred he will neuer bee brought to good riding: I grant (it is true) that breeding is a great helpe and ease to the Art; but if teaching did not helpe to a greater perfection then breeding, what vse should all those Horses bee, for that are not so rightly bred as they doe desire, and in regard that all men (that carry such generous mindes, as to loue Horses) cannot attaine to breed so perfectly because the Clime wherein they dwell is not of such pure Ayre, nor can get such Horses to breed vpon as is desired? should they bee discouraged from persisting in so worthy an Art, with out hope of obtaining the period of their desires? No surely, for if this knowledge consisted in breeding onely, then the Art of teaching were to no vse; and also those Horses not so artificially bred, would serue to no purpose except the Cart: But Art is inuented to reforme Nature (as I haue shewed) which is put a Hand-maid to Art, for I haue seene diuers Horses, neither so beautifull to the eye, nor so aptly bred (as is curiously desired;) and some also that haue beene bought out of the Cart, and trained vp by the true Art of

Mr. Morgan.
q All men cannot breed so curiously.
Theo. 39. d
1. *Chap.*
2. *Theo.* 1. *li.*
1. *Chap.*
1. *Prac.* 13 c

Horse-

Horſe-manſhip, which haue made Iades of them that haue beene both very beautifull, and alſo as well bred as could bee wiſhed.

Wherefore ſeeing meane Horſes may bee made good by Art, and good Horſes proue Iades for want of true knowledge in this Art, (although breeding be very neceſſary) let them deſire to ſearch more diligently into the ſecrets of it, and where there doth come an error, let them conſider the cauſe, for *vbi cognoſcitur vnde morbus ſit natus, ibi facilius poteſt inuenire remedium.* When the cauſe of the error is knowne, the remedy may be found the more eaſily.

[c] Vnlikly Horſes often proue the beſt. *Theo.* 28. [f]. *and* 37. [k].

Chap. 3.

A Corolary of the Art of Pacing.

May be thought very prolixe and tedious in my diſcourſe before I come to the ſubiect of this Art, but excuſe me if it bee ſo; for as Mr. *Hall* ſaith, he that vſeth circumlocution, argueth either a weake memory, or elſe wanteth apt words to expreſſe his meaning: Euen ſo I, neither hauing the one nor the other, muſt needs vſe much repetition, more eſpecially in regard the way is not ſo eaſily found, it beeing a path that hath not beene trodden before. For this Art of Horſemanſhip hath beene ſo much abuſed (being practiſed vpon falſe grownds, attributing all errors to the nature of the Horſe, but neuer to their owne ignorance) that it would deſire a whole Booke to reforme the opinions and errors of men, before one come to declare the manner of teaching it to the Horſe, becauſe one muſt learne a thing well themſelues before they can teach it to another: For I hold there is no fault that the Horſe doth commit, but it is chiefely from the abuſe of the teachers, in not rightly iudgeing the cauſe, and ſo not cunningly knowing how to remoue the effect; for *Sublata cauſa tollitur effectus*, take away the cauſe and the effect will dye; And yet there is no man that if

[a] The cauſe of the abuſe of this Art.

[b] *Dialect. de euen.*

if he make but one perfect good Horse, he for his glory will attribute the cause thereof to himselfe, but if hee faile in many other, then (to excuse himselfe in that cause) he attributeth it to the nature of the Horse; but if the Horse could speake as *Balaams* Asse did, he would tell him, (and so excuse himselfe) that the chiefe cause were in the man, in not rightly vnderstanding the Art, for hee, (being but a sensitiue Creature, obeying by feeling) hee did but as he was forced, and so this famous Creature is made most infamous, and like No-body is faine to beare other mens faults.

[c] Numb. 22. 28.

But for this Art of pacing, it is so much abused, that when I doe but think to speak thereof, I am as one in a Laborinth, not knowing which dore to open first, for as it is a thing necessary, so it is as common and so commmonly abused, that it is almost now generally holden to be the onely ouerthrow and spoyle of good Horses; for whereas before they were put to pacing, they had both a good trot and Gallop, after they were or should haue beene paced they were depriued of all, and also had gotten a perfect knowledge in stumbling. But I would haue them know that these absurdities do nothing at all proceed from the Art, but from the abuse in teaching; for it is holden so easie a thing to make a Horse pace, that almost euery one will assume it, and so like blind Byards run headlong into the gulfe of confusion, because they know not how to keepe any order or decorum in their teaching; for if they by any extremity can make a Horse pace, they hold their knowledge equall with the best: But let them assuredly know, that whatsoeuer is forced by extremity is no part of Art; for after the disposition of the Horse is changed, that is, his disobedience brought to obedience, then Art doth work by gentle and easy, but yet quick motions, for by that meanes the vnderstanding of the Horse is more confirmed then by any extremities, which in regard they are violent, and *omne violens nunquam est perpetuum*, whatsoeuer is violent, is neuer permanent, and therefore that Horse which is brought to his pace by extremity cannot hold it, because his motion is not giuen him by reason (which is gentle) but by will (which is cruell,) for when they see that they faile in their expectation, and that they cannot make a Horse pace in so short a time

[d] The necessity maketh it common and so abused.

[e] Extremity is no Art. 1. *Pra.* 17. [e].

[f] Will causeth extremity.

time as they doe deſire, then preſently they fall to any extremities becauſe they will haue him doe it: and thus the poore Horſe is thruſt into ſuch torments, that where his appetite and his action ſhould agree in one, they are now contrary; for as his Rider doth force the motion of his body (which is action) to pace, the motion of his appetite, (which is luſt) being altogether remote from it, there doe continually by-thoughts ariſe how he ſhould eaſe himſelfe from ſuch torments: For hee neither hauing leaſure to vnderſtand what he ſhould learne, nor finding eaſe in his teaching, thereby to take delight, they agree as well together as fire and water, and his pace as durable as flaxe on fire. g The cauſe of by thoughts.

Yet I would not haue them heere to vnderſtand me ſo, that a Horſe may be brought to his pace with lenity onely, for ſo in ſhunning one extreame they fall into the other; and *quicquid moderamine caret, id in peſſimam degenerat ſpeciem*, what paſſeth the limits of the meane doth fall into the confines of the extreame: For there muſt bee both helpes and corrections vſed till he be brought to obedience, but they muſt bee tempered with ſuch diſcretion, according to the diſpoſition of the Horſe, that through too much rigor hee bee made neither reſtiffe nor madde, nor through too much lenity he be made careleſſe and ſadde; but ſo indifferently mixed, ſometimes with cheriſhments, and ſometimes with chaſtiſements, that the Horſe may perfectly vnderſtand his well doing by the one, and his offending by the other, The maner how ſhall heereafter bee ſhowne. h Art depeneth vpon one true proportion.

Againe, there are others which hold that a Horſe may bee brought to a good pace in ten or fourteene dayes at the furtheſt, as well as in all his life time: But by that aſſertion they ſhew both their knowledge in the Art, and their iudgement in a well going Horſe; for if they did truely know the one, and vnderſtand the other, they would alienate their ſimple ignorance by their raſh iudgement. For firſt, there muſt be a time to reforme the will of the Horſe, and after that to giue him a ſtayed body, and an euen carriage of the ſame, and then a true handling of his legges, and alſo a comely and eaſie reyne, with a reforming of other vices which may enſue during the time of teaching; Art abuſed by ſhortneſſe of time. Note.

teaching; and when they haue considered of all these, I hope they will change their mindes, and allow as great fauour to this part of *Horsemanship* as any other, in regard there must be a time to teach, then another time to vnderstand what is taught, and also a third, to gaine a habite to his vnderstanding. For he is accompted a good Horse-man in other parts thereof if he can but mouth a Horse, make him take his way willingly, trot handsomely, and turne readily in a yeare, (although to his trot hee hath a naturall inclination:) and yet they doe expect that a Horse should be brought to his pace, with the reforming of all things aforesaid, in such a short time albeit hee thereto hath no inclination. But the effect of this hast is showne by the euent; for what doth follow but an vtter dislike of the art, and a generall inueying against the professors, not regarding the inconuenience of hast; for in the true order of Art that is the best hast which worketh the best euent.

[k] The inconuenience of hast.

1. *Pra.* 17.[2].

Now there are others, which allow the Art but disallow the meanes of working by the hand, some allowing trammels, others shooes of aduantage with long plates before, some heauy shooes, some waights vnder the fetterlocks, and wispes, and others sand-bagges behind on the fillits of the Horse: all which inuentions doe rather shew the delight that men take in nouelties, then the desire they haue to the truth; for the best of all these is but as a shaddow to a substance, in respect of true Art by the hand: But if they had spent as much time in reforming their owne ignorance, as they did in inuenting these indirect meanes, they would confesse that there were no such want in the Art (as to vse any vsurping meanes) but rather in their idle mindes in not taking paines to finde out the true causes. For I see no reason but this part of *Horsemanship* may bee as well taught (by true helps and corrections) as any other part if they will but afford the like time.

[l] Ignorance the cause of these.

Prac. 1. *lib.* 30. 31. & 32 *Chap. Theo.* 36. [2]. 1. *Pr.* 31. [2].

Also there are others which like the hand, but dislike (as they may very well) the abuse of it; for they haue seene so many Horses so lacerated and torne in the mouth, through the disorder of the hand and rough snaffles; and also carry their heads so disorderly, continually looking to the Heauens as though they were either deuout, or else Astrologers, or Astronomers, obseruing

[m] *Pract.* 1. *li.* 32. *Chap.*

obſeruing the ſtarres that they waxe weary of it and ſo preferre ſuch inuented meanes as aforeſaid, before the true Art, thinking there were no other way to bring a Horſe to his true pace (by the hand) but by ſuch extremities. But theſe profeſſors are the worſt of all the reſt, and their wayes to bee eſchewed as a path that leadeth to the vtter ruine both of the ſubiect and diſgrace of the Art, for through their diſtaſtfull hand, they vtterly deſtroy where they ſhould build, and make his mouth ſo inſenſible, that where the Horſe ſhould be commanded thereby, the more hee feeleth the hand the more hee reſts vpon it, and is the cauſe of ſo many run-awayes; and further tireth a man more to hold him to his pace then the hardeſt trotter, and cauſeth a Horſe not to ſtumble only, but alſo breaketh the largeneſſe of his ſtroake for his pace, in regard he is ſo terrified in the mouth, that he dare not ſet his forefeet forth, which makes him fret and chafe and ſhake his hinder parts very vnſeemely, and to conclude *quid non?* Wherefore I could wiſh that all ſuch profeſſors were weeded out of the *Vineyard of Horſemanſhip*, as not worthy of growing there, becauſe they bring ſuch fruit as doth more diſtaſt the ſences, then giue any odoriferous ſmell to the vnderſtanding of this Art. By this time I hope their mindes are ſomwhat altered, which hold this Art ſo eaſie that any one may vndertake it without any great doubt of performance; which if they are not, I would know what ſhould moue ſo many ſeuerall opinions and variable inuentions for the performing thereof, if there were not ſome intricateneſſe therein? And what ſhould bee the reaſon that ſo few Horſes amongſt many goe well, but onely the Art being ſo obſcure that they cannot ſee the way how to effect it? For though mens opinions are variable, yet there is but one truth, and although there be many great diuerſities in Horſes going, yet there is but one kind of well going Horſes.

n The diſcómodities that inſue by the abuſes of the hand.

o Errors the cauſe of varieties. *Theo.* 36.

Theo. 4. *Cb.*

And yet although they will grant ſome difficulty in it, yet (by the abbreuiation of time) they will hold it more eaſie then other trades Mechanicall, for hee is accompted an expert and cunning Workeman that can learne his occupation in ſeauen or eight yeares; and yet they thinke that this Art of pacing may be learned in ſeauen or eight Monthes. But the reaſon heere-

p Men iudge according to their knowledge.

of

of is, this Art hath a cloake to couer their ignorance (which is the nature of the Horſe) but the other hath none. For in other Trades they are very deſirous to obtaine both the intellectiue part by learning, and alſo the practicke by exerciſe, and ſo to get a habit of cunning, that when they come to work vpon the ſubiect, they may make it formall, the facilitie of the hand being directed onely by the Iudgement of the eye, and then being proportionably made, the worke doth continue as it ſeemeth to be; and after they haue the knowledge thereof they can make a hundred as good. But if it bee not ſo fitly wrought nor ſo curiouſly ſet forth, then the fault is not attributed to the matter, becauſe it would worke no better, but to the man becauſe he did worke no better; and therefore in regard they would not be accompted Coblers nor Botchers, they take great paines to keepe their reputation, becauſe they haue none other excuſe.

q Where there is no excuſe there men take paines to preſerue their own credit.

But in this Art it is otherwiſe, for whereas thoſe worke vpon bodies *inanimata*, hauing neither life nor ſence, ſo that whatſoeuer their hands doe, it is ſo; the Horſeman worketh vpon bodies *animata*, which haue both life and ſence, and though he worke neuer ſo exquiſitely, yet if the intellectiue part of the Horſe be not agreeing to the minde of the man, it is a ſhadow of the thing but not the thing it ſelfe, howſoeuer it doth ſhow to the eye, for when the Horſe commeth to be made vſe of, then he ſheweth the truth and (as a dog to his vomit) ſo goeth he to his former diſorderly will: for as *Ariſtotle* ſaith, *quales ſunt actus, tales habitus fiunt*, as is the teaching ſo is the learning perfected. But for their excuſe, then they affirme (*vno voce*) that it is the nature of the Horſe, and ſo they attribute that to the efficient cauſe which is in the materiall, and by that meanes neuer take any paines to find out their ignorance, whereby that if by chance they make one good Horſe, they for the moſt part miſſe in ten.

r The cauſe of intricatneſſe in this Art.

Ethick. 2. li. 2. Chap.

CHAP. 4.

Chap. 4.

The Deſcription of a true and well going Horſe.

HAuing heeretofore ſhowne (in ſome ſort) the difficulty of this Art of pacing, and alſo layd open the errors of them which iudge the performance thereof to be ſo eaſie, now I thinke it will not be amiſſe to diſcribe and ſet forth what a true and well pacing horſe is: not onely becauſe I would avoide the ſcandall of them which ſhould thinke I vndertooke that which I knew not, and ſpeake that which I doe not vnderſtand: but alſo to ſhunne confuſion (in my proiect,) becauſe it is the ſubuerſion of all things. For order being the onely thing whereby nothing is made ſomething, ſo (contrarily) confuſion doth make ſomething nothing. For the world (before the creation) was a Chaos, that is, a confuſed thing without order, but God by order brought it to proportion and forme, and by that meanes came to be ſomething, and ſo receiued a name according to the excellent forme and order thereof (which is *Mundus.*) Wherefore I doe deſire ſo much as in mee lyeth, to lay the foundation of this Art in the beſt order that I can, that it may receiue the perfecter forme, and be the longer without confuſion.

[a] Confuſion ſubuerteth all things, but order eſtabliſheth *Theo.* 38. [a]

Now therefore becauſe confuſion is ſuch a peſtiferous diſeaſe that it impoyſoneth the whole ſubject which it doth poſſeſſe, I would deſire all young fauorites of this art, (or which meaneth to be laborers in the *Vineyard of Horſemanſhip*) to beware of that infection, and for order ſake firſt to learne a thing themſelues, before they doe teach it to any other: for as *Ariſtotle* ſaith, *prius ſunt Artes, poſtea operationes*, knowledge goeth before and practice followeth after. Wherefore it is fit that a man ſhould firſt know what a true going horſe is, before hee vndertake by practice to make one, for how ſhould a man worke truely not knowing what hee worketh, or giue iudgement of that thing wherein he hath no good knowledge: now as I ſaid before, there can be but one manner of an abſolute and true going horſe, and yet there are many horſes that may

Application.

[b] A man muſt firſt learne before he can teach.

Ethic. 2. li. 4. chap.

[a] There is but one truth, and is not found by comparing one error with another, but by it selfe, reason giuing euidence. A simile.

be said to goe well, but that is in respect of another that goeth worse, and yet if that horse be compared with his better, then he is said not to goe so well: but this is no true ground of knowledge, for as it is a principle in the grantable requests of Geometry that there is no proportion betwixt a crooked line and a straight; for compare a parrallel line to a Cilander there is no affinity betwixt them, but ioyne two parrallel lines together, they make a true consonant, euen so compare the better going horse with the worse, then hee is said to goe well, but if to the best, then hee goeth not well except hee parrallel him. Wherefore if a man will haue a true instance to know a well going horse by, I must referre him to the creation, (in regard all mens workes are fraught with errors) for then, God made all things very good and perfect, and let him there imagine (so well as he can) how he was before mans fall, and at that marke let him aime (so neere as is possible) and then the nearer his horse doth goe to that perfection, the better hee goeth and nearer the truth. For the cause of inuention of Arts, is to no other end, but onely a desire of some (though not a perfect) restitution to the primary creation; therefore the absolute truth cannot be had from the knowledge of man, in regard it is so ouershadowed with ignorance, (as I haue said before) for that which is reueled (euen to the wisest) is nothing to that which is concealed.

Theo. 1. [c]

Theo. 1. [b]

But yet I will (so well as I can) define what a true going Horse is, that you may the better conceiue when you haue gotten the period of your desire. Therefore a true and well going Horse is, a certaine free and easie obedience in his going, not onely of the will or appetite, but also of the body, with a durable and comely carriage of the same, and neate handling of the other members.

[c] The definition of a true and perfect going Horse.

By which definition it doth appeare that a true pacer doth not consist in the exterior parts, only (as some hold) but in the interior also; for (as the schooles hold) a Horse being a sensitiue creature onely, his soule is no substance but composed of the temperature of the body, which is the naturall vigour or quality thereof, and hath no being without the body, vpon which it wholy dependeth. Now therefore because the soule of a Horse is an accident inseperable, and that it cannot be from the

Pract. 27. [d]

[f] The soule of a Horse is accidentall and not substantiall.

Theo. 37. [a]

the body without the abolishment of the whole creature, they must both worke together and rest together: now I say there must be a certaine and free obedience of the will or affection (which is a quality of the soule) becaus *æquus mentem non habet*, in regard he is but a sensitiue creature) ioyned with the like obedience of the body. I adde further it must be certaine, becaus if his obedience should be variable, then it is no true obedience, for truth is not subiect to mutabilitie, for whatsoeuer is truth is constant: but here must be excepted *patibilis qualitas*, which proceed from the corruption of nature, as lameness, sickness, death, &c. for *verba in definitionibus posita, non actum sed potentiam significant*, in the definition of things it is not to be vnderstood of the Act but of the power and inclination thereof. Againe, it must be certaine and sure in regard of his rider, that whensoeuer he shall desire to make the Horse shew himselfe for any grace, he must be so obedient that he will show his indeauour (to the vtmost of his power) both to content the eyes of the beholders, and the seat of his rider.

Woolster. *de immortalitate animæ.*

Logicke de qualita.

g How it must be free & certaine.

Further, hee must be free, so that what hee doth hee doth it willingly (both in will and body) without forcing or vrging, but vpon the least and couert motions that can bee, hee obey with what nimblenesse and alacritie may bee wished: likewise hee must be free from by-thoughts, for when his rider would haue him doe one thing then he must not thinke to doe another, but his will must alwaies attend on the motions of his rider, (which is all the guide the horse hath to the vnderstanding of his minde) to know what he would haue him to obey: now mad freenesse, which is an extreame, is here exempted, becaus he must haue true obedience, which is the meane.

h A Horse knoweth his riders minde by nothing but by his motions.

Againe, it must be easie, for if a Horse goe neuer so willingly yet if by any meanes hee shake a man in his going (so that hee doth but trouble the minde neuer so little) then it is not true obedience, therefore if a Horse doth not carry an easie body for himselfe hee cannot carry a man easily: neither if a Horse bee giuen to stumble, doth hee carry a man handsomely nor easily, now in all these he must behaue himselfe comely, therefore if he shake with his hinder parts it is no commendable going, neither if he roule in his pace, that is, if his

i He must be easie going.

k He must goe comely.

body be not set vpright for an apt motion of going, but that he moue first on one side & then on the other. Now whereas many hold that a horse which paceth cannot moue except he moue first on one side and then on the other, they are much deceiued in a true going Horse, for if it were so then the comelines of going should be in the extreames, because the sides of the Horse is the extreamitie of the subiect, in regard the motion on the one side is one extreame, & the motion on the other side the other; therefore vpon necessity the meane true motion must be in the middle of the horse, and the brest of the horse must deuide the ayre so smoothly (if he goe truely) as the brest of a ship doth the waues, and then the motion of his body being giuen in the right place (as before is said) he doth carry a man so easily as if he were in a Caruell, and vpon necessity in like manner he must lift his leges so truely that he shalbe nothing apt to stumble but goe very comely; but contrarily if hee moue first behind then he beareth vpon the hand and lifteth vp his hinder parts, shaking therewith very vnseemely, and much stradleth, and commeth on faster with his hinder parts then hee setteth forward with his fore parts, so that he cannot haue time to raise his fore-feete orderly, but through the low motion of them he is subiect to stumbling, and likewise if he moue faster before then behind he doth fret and chase, and is so tender mouthed that he will not indure to feele the snaffle, all which is no part of a well going Horse.

l The true motion is not in the extreame parts.

m The inconnenience of imperfect motions.

n The cause of stumbling.

Further he must handle his legges neatly, lifting all his feet of an equall height, keeping a true distance of time in the motion of his legges, with an equall largenesse of his stroke carrying an apt proportion according to the slownes or swiftnes of his pace, for if hee bee commanded to goe fast, that then hee doth not lash forth himselfe into a large stroke, and so set harder then he did vpon his soft pace, but that hee keepe a true decorum in his going; for if hee set harder in his fast pace, or seeme to goe more slowly on his soft pace, then hee is faulty, and therefore no perfect going Horse, likewise his legges must carry such an equi-distance in wideneſſe that they may describe two parallel lines in their motions, otherwise he doth not goe

The apt motion of his legs.

goe comely. To all which hee muſt be durable, for if he ſhould faile in any of all theſe, that he ſhould not continue them, then he were defectiue, and ſo no perfect true going Horſe. And laſtly, he muſt haue a perfect placing of his eye, head and reyne with his noſe inward, reſting his iawes vpon the thropell, ſhewing his creſt in his greateſt grace, his mouth truely reliſhed with the ſnaffle, neither too much dulled, ſo that hee would diſquiet the man to hold him in, nor yet ſo tender that vpon the feeling thereof he ſhould either moue a ſtay or checke his head, and ſo remoue it from his true place, but onely to giue him the meane betwixt them both: All which particulars if they bee wrought in one ſubiect ſo perfectly, as they may bee imagined, then a man may aſſure himſelfe hee hath attained to the knowledge of this Art, otherwiſe hee is in error, and therefore needeth further knowledge heerein.

p He muſt alſo be durable.

q His head and mouth muſt be firme.

1. *Prac.* 24 c.

Whereby the conceited knower, which thought hee was ſo skilfull in this Art, doth ſee that there is more difficulty in it then hee did imagine; for whereas before hee might thinke that the ſtroke onely was the full knowledge of the Art, as one word was the ſignification thereof: now hee may plainely ſee and eaſily perceiue that it is but the leaſt part: For I grant, that if a man doe deſire nothing but the pace onely, and alſo worke it vpon that ſtroake which hee is moſt apt vnto by his inclination, without any further reſpect, then hee may pace a Horſe indeed without any great labour of the body, or much knowledge in the Art.

The. 3. *Ch.* r

But when one ſhall firſt giue him that ſtroke which hee is moſt inclined vnto, and after change it to another, (for I neuer yet could finde that Horſe which tooke ſo perfect a ſtroke at the firſt that it ſhould not need to bee altered) and after to a third; nay it may bee altered ſeauen or eight times, before hee can bring him to ſuch a faire and commendable pace as he deſireth; and alſo bee driuen to reforme both the carriage of his body and the handling of his legges, and further to giue his head the true place, and then to ſettle his mouth truely vpon the bit or ſnaffle, hee ſhall find ſuch intricateneſſe in effecting all theſe, that hee will both confeſſe his owne weakeneſſe in the iudgement of time, and alſo his ignorance in the

The. 3. *Ch.*

knowledge in the Art: and so, whereas before hee thought hee had knowne all, now hee shall confesse that hee knoweth nothing.

Chap. 5.

The connecting of this Art to man.

NOw that I haue layd forth the platforme of this work of pacing, by setting out the manner of a well and true going Horse, and haue also dreſt the grownd a little, (by paring and weeding it) in setting forth the errors and abuses thereof. I wil likewise proportionate it and make it fit to receiue such stemmes and impes as shall be thought most fit for the nature of the grownd, that they may bring forth such grapes that shall make the wine more comfortable, to strengthen and delight the hearts and mindes of men, that they may bee the more incouraged to affect and persist in this so famous and excellent Art.

For as in a Vineyard there must be the grownd first laid out, and after, it should bee weeded, dressed and brought to forme, and all stemmes of Vines set, and frames made to support and beare the Vines vp as they grow in height, and likewise as they grow they must bee pruned least they grow wild: Furthermore they must bee set in such a place that the Sun may giue heat vnto them, whereby they may be both the sweeter and sooner ripe; moreouer the frames would bee made high that the Vines may grow the higher and so receiue the greater heat of the Sunne: and lastly, they must be inuironed and fenced about to preserue the impes, that nothing come to croppe and spoyle them till they come to perfection. Euen so in this Art there must be first the ground laid out (that is the Art) then it must be weeded and dreſt from the errors of ignorance, and after that be made formall, by a good decorum and order; also there must be stemmes set, that is young learners and diligent practisers thereof; againe there must be a frame made to support the Vines, which is practise and experience; likewise they must

An Allegory.

muſt bee pruned, that is, when they erre to examine the cauſe, and take it away that the effect may dye; furthermore they muſt bee ſet ſo that the Sunne may nouriſh them, that is, they muſt direct al their workes in ſuch ſort that they may be ripened with the heat of the truth, and ſo they ſhall the more eaſily obtaine their deſire, and then the higher that they grow by the frames aforeſaid, the more ſhall bee their knowledge in the truth. Now laſtly they muſt be enuironed and fenced about to preſerue the fruites, that is, they in all their practiſes and endeauours muſt worke by the rule of reaſon, which will make ſuch a firme and ſure fence, that the wild beaſts of the Forreſt ſhall not breake downe their hedges nor ſpoyle their grapes, that is their wills and affections ſhall not ſo ouercome them, that they ſhall paſſe the bonds of reaſon, and fall into either of the extreames of violence or lenity, and ſo confuſe their labours and diſcourage their practiſe; for though this Vineyard of pacing hath heeretofore beene dreſſed and planted, yet it is ſo trodden downe and ſpoyled with the inuentions and deuiſes of men as their fantaſies hath directed them, but not fenced as reaſon hath guided, nor dreſſed as knowledge hath counſelled, that the weeedes are growne higher then the true plants, and doe ſo ſmother and choake them that they can neither proſper nor become ſo fruitfull as they would neither for themſelues nor others.

Theo. 29. c. *Theo.* 19. & 20. *Chap.*

But this proceedeth from our naturall corruption; for as *Eſop* being asked the cauſe that weeds do grow and proſper without ſetting and dreſſing better then other herbes and flowers did with both; anſwered, becauſe that the earth was but the ſtepmother to theſe, and to the weedes a naturall mother: Euen ſo, that as it was a curſe giuen of God to the earth (for mans diſobedience) that it ſhould nouriſh thornes and thiſtles naturally (without any Art) where before it ſhould haue brought forth graſſe for cattell, and herbes for the ſeruice of men by the ſame inſtinct: it is become quite contrary, for now no Art, no hearbs, but no dreſſing, all weeds. In like maner the knowledge of man doth hold the ſame proportion with the earth, for there was likewiſe a curſe laid vpon man for his diſobedience, that his reaſon ſhould feed and nouriſh ignorance as a naturall mother,

[b] The cauſe of this abortion. 1. *Pra.* 27. [a].

Deut. 11. 15.

Geneſ. 3. 58.

Application.

The.1.Ch. without any Art; where before it should (by the like meanes) haue fed and cherished knowledge: for *obscurata est ratio naturalis, per inobedientiam primi parentis,* our naturall reason is obscured with ignorance by the disobedience of our first Parents, And therefore now it is also become contrary; for no Art no knowledge, but no knowledge all ignorance, wherefore in regard ignorance is nourished with so much ease, and knowledge gotten by such paines, it must necessarily follow that those professors which are but as weedes, grow both greater and more then those which are nourished by knowledge, (being fed by their naturall mother ignorance) and so choake and keepe downe the true practitioners, which are both few and weake (in regard of the other) because they are nourished by their step-mother knowledge, for knowledge hath no greater enemy then ignorance being contraries, and two contraries cannot be in one subiect: now therefore seeing ignorance is so naturally fed and nourished in the subiect of this world, knowledge must needs pine and wither.

[m] Reason nourisheth ignorance, except it be inlightened by Art.

[n] *Similis simile sibi gaudet.*

Therefore *Aristippus* (perceiuing how the world was benumd with this impoysoned disease) being asked of *Dionisius* what was the cause that the Philosophers did fret and weare the Thresholds of rich mens houses, and not contrariwise: He answered, because the Philosophers did know and feele what they wanted, and the Rich doe not. Demonstrating that there could not be a want of worldly necessaries but it should be felt, being for manintenance of life, and therefore they went to those places for releife, but if the other did rightly conceiue that the pouerty of the minde was so much the more miserable, then of the body, by how much it is the more excellent part of man, they would in like manner frequent the houses of knowledge, and esteeme all worldly wealth but drosse to the wealth of the minde and soule, for it is the onely way to the truth, and then the nearer the truth the nearer the primary creation.

[o] The answere of *Aristippus* to *Dionisius.*

[p] The pouerty of the mind far more miserable then that of the body.

And therefore he which wil be grafted into the Vineyard of this Art, must endeauour himselfe to take paines for knowledge therein: For hee which will be cunning must bee painefull. For as Mr. *Morgan* saith. *Ars infœcunda est sine vsu, et usus timerarius sine arte,* and so by vse and practice hee shall get some know-

[q] The way to knowledge is painfull.

knowledge of truth. But here, my meaning muſt not be ſo vnderſtood, that I ſpeake of the knowledge of truth in *genus*, (which is the abſolute truth, for no man is able to attaine to that perfection) or of *ſpecies ſubalterna*, but onely *ſpecies infinita*, which if a man hath any leſſe, (howſoeuer hee doth conceipt himſelfe) hee hath not the truth but the ſhadow thereof.

Chap. 6.

Of the Office and duty of the Horſeman.

MAny may thinke that I exaggerate and inſiſt too much vpon the difficulty of this art, becauſe it is accounted a thing that is both common and apparant already, eſpecially by them which *ſectari riuulos, et non petere fontes*, which iudge that the little riuers are as deepe as the great Fountaines: and therefore are contented onely with waſhing their feete, though all the other parts of the body be foule. But when I did conſider with my ſelfe, what abuſe was ſprung vp into this Art by ſuch ſhallow cenſurers, and what number they were multiplied vnto, I thought (if I had the wiſdome and learning of the Sages) to write a whole booke of their abuſes would be little enough, to reproue their opinionated knowledge, and to let them vnderſtand how farre they are from the truth thereof, and alſo to ſhew them the cauſe that doth hinder them, for ſeeking any further; before I come to teach the manner of working, becauſe the ſpring of the *Theorick part* muſt firſt be clenſed, before it doth runne into the riuer of the *Practicke*, for infecting it with the dregges therof. For when a Chirurgion doth vndertake the cure of an old Vlcer, it is fitting that he ſhould firſt know thoſe humors which doe feed the ſore, and then know the cauſe, and from whence they proceed that they may be clenſed, and kept backe, for poyſoning the ſore, before he can come to cure the ſame, all which to doe is more hard then the cure it ſelfe. Euen ſo it is more hard to know the cauſe of error and from whence it doth ſpring, and ſo to purge error from Art, then to teach the ground of the true Art.

Theo. 3. (1)

[a] Error hardly purged from Art. *Theo.* 22. d

But there are many which are ſo deadly wounded (with an obſtinate

b Obstinacy is a bar to knowledge.

obstinate will) that it is impossible that euer they should be cured: For as I my selfe haue heard some say that they haue so much knowledge, (therein) as they would desire no more, for it hath serued their turne all their liues, (they being gray headed, yea and men in great places) and they would not learne more of any man: which when I heard, I was desirous to make triall of their knowledge, and so to ride some of those horses which they accounted to be well going, but in tryall I found them so farre from the truth, that I could not but laugh at their knowledge, although I lamented their ignorance. And then

c Mor: & Deui: medita.

I thought vpon the saying of Maister *Hall*, how that it was fitter for young men to learne then to teach, and for old men to teach then to learne, and yet fitter for old men to learne then to be ignorant; but there is no man that can learne so much that he shall need to learne no more, and I hope I shall not liue so long that I shalbe too old to learne. Where I leaue them wallowing in their owne conceit, and betake mee to them which feele their sore and find their ignorance, and desire to be cured of those griefes, and also to them which would be grafted into this Vineyard that they may become diligent labourers therein.

d Two things to be required in the professors of this Art, that is, his duty and his office.

Wherefore whosoeuer coueteth to be vnited to this Art, the first thing he must learne to know must be, what his duty and office is herein, that he may the better iudge of himselfe how to grow to his full perfection, and bring forth fruite both delightfull and profitable. Therefore his duty is chiefely to learne how to gouerne himselfe, and his office is to learne how to gouerne his horse: now the gouernement of a man consisteth both of the minde and body: and for the minde he must first subdue his will, secondly his passions, thirdly he must not be

e The gouernment of the mind.

feirce nor angry, fourthly he must be louing and gentle, fiftly he must enter into the disposition of the horse, and lastly hee must frame his will to worke according to the inclination and quality of the horse: and secondly for the gouernment of his body,

f Gouernement of the body.

first he must be of an apt and able body, secondly, he must haue a true and comely carriage thereof, the better to grace his works, thirdly, he must haue the true vse both of hand and foot that hee may the more cunningly help and serue his horse in all his

his actions, fourthly, he muſt know how to help, fiftly, where to helpe, and laſtly, when to help.

Theſe particulers being well and truely learned (as hereafter ſhalbe diſcribed) and then well vſed, will be ſufficient to giue a young Schollera ſure ground of this art, for the firſt, till he come to further knowledge, and then as he increaſeth therein, hee may looke more narrowly into himſelfe, and hee ſhall finde more obſeruations then here is expreſt which I haue omitted, not onely for auoyding tediouſnes, but alſo becauſe I would not make him an idle trewant not to ſearch for more then is here ſet forth, for there is yet an *Aliquot part* as the Mathematitians terme it behind, and laſtly, for bringing confuſion and diſcouragement to the young learner, troubling his mind with ſo many obſeruations and ſeuerall concauities, for hee ſhall finde theſe enough for to learne, if they bee well obſerued; but theſe are as it were accidents inſeperable, wich cannot bee ſeperated from this Art, if he deſire to become a good Horſeman, for theſe are not proper to this Art onely, which is but a part of *Horſemanſhip*, (although I haue continually called it by the whole, but that is *Synecdoche*) but alſo to all other parts elſe whatſoeuer, and likewiſe many other things which I haue ſet downe (and ſhall heereafter) though that they bee alluded to this part onely.

[5] Knowledge is to no vſe without true application.

[h] Theſe obſeruations are the ground of the whole Art.

Now for his Office that hee muſt gouerne his Horſe, it doth likewiſe conſiſt both of the interior and exterior parts; but for the interior, firſt hee muſt know how to gouerne his Horſe, hee being an vnreaſonable Creature; ſecondly hee muſt reforme his will, for hee may be ſaid to haue *ſponte*, (although improperly, that is, *ſecundum appetitum*,) thirdly hee muſt ſubdue his paſſions, as fierceneſſe and dulneſſe, &c. Now for the exterior, hee muſt bring his body to obedience, that is, firſt his body muſt willingly yeeld to the motions of the mans body, becauſe hee is but a ſenſitiue Creature; ſecondly hee muſt yeeld to the motions of the hand for the guiding of his head; thirdly to the legges, that vpon the motion thereof hee bee willing to goe or turne with the couerteſt motions that can bee vſed; and laſtly hee muſt obſerue that his Horſe and hee both muſt make but one body and will, and then they ſhall make ſuch a delightfull

[1] How to gouerne his horſe.

Ethick. 3. 2. Chap.

Theo. 38. [l]. & 13. [d].

full consonant, both to himselfe for seeing, and to others for seeing, that it will not only bring great content to himselfe, but also will so admire the beholders, that they will (like a longing wife) thirst till they be in like maner graffed into this Vineyard, to bring forth such grapes as doe giue such a relish as will so much delight the sences.

[l] The Man and Horse must make but one body in action.

Chap. 7.

How a Horseman should gouerne himselfe and his Horse.

NOw that I haue set downe the duty and Office of the *Horseman* in generall, I will also illustrate it a little more in the particulers, because I would haue him (which doth desire to bee esteemed a Horse-man, so farre forth as he can comprehend) to merit the same name by his desert. For as *Socrates*, (being asked by what meanes a man might attaine to an honest fame and name) answered, if hee earnestly endeauour himselfe to be such a one indeed as hee desireth to be accompted: euen so hee which doth desire to be imped in this stock, must frame himselfe to bee such an impe as shall bee held worthy thereof. For as all are not good Chirurgions which are sent for to cure some wounds, and so haue the common voyce of men; but he that can truely iudge of the cause that increaseth the sore, and can make his salue to worke accordingly: in like manner they are not Horsemen which are set on practise, and haue the applause of the common people, but hee which knoweth how to gouerne and teach his Horse aright, and so to bring him to true obedience.

[a] Desert is true glory.

[b] No credit in the vulgar applause.

Now it may be I shall seeme very distastfull to most humors, which would bee glad to know how to make a reformation in others, but cannot indure to subie& themselues; like those patients which would gladly bee cured of an old vlcer, but would not abide the operation of a corasiue: where I leaue them only with this (in regard I doe not loue to lay a cushion vnder their elbow to haue them sleepe still in ignorance) let them not thinke euer to learne to gouerne a Horse well and truely, that cannot

[c] Our natures desire to restraine others, but to giue our selues liberty.

cannot tell how to gouerne themselues. Wherefore in regard GOD made man the last of all his Creatures, to intimate vnto him, that there should not bee any thing wanting for his vse, but that he should come into the world, as to a house full furnished with all things: and further indued him with reason aboue them all, that hee might know thereby the better how to keepe them in loue and obedience: let not man so farre degenerate from his first estate, as to be seruile and subiect to them which should yeeld obedience to him; for though we haue lost that soueraignty and dominion which wee were indued withall at the first, yet hauing meanes left vs by Art, let vs seeke to reforme our rebellious will and affections, that we may cloath our selues more decently with fig-leaues of knowledge, without which man is onely most miserable; for though God gaue him possession of all his dignity at the first minute he came into the world, yet through the relapse hee was depriued of all: for now what thing commeth into the world so naked as man? and those things which should haue beene for his preseruation doe often times worke his destruction, as wee see many men killed or lamed with Horses, and also deuoured by other rauenous beasts.

Theo 1. [a]

Theo. 1. [g]

[d] Without knowledge man is most miserable.

And besides this outward miserableness, there is with vs such a little world of rebellion amongst the faculties of the soule, and also amongst the other sences, that all the Art that man can vse is not able to suppresse and keepe them downe, thereby to hould them in subiection: for our reason (by which we should haue guided, and gouerned all other creatures) is so obscured (with ignorance,) that wee could not know how to gouerne our selues, if we should follow our inclination and corruption.

Now therefore hee that will haue a command of himselfe, must seeke to reforme the disposition of his corrupt minde, by deliberating and consulting, whether that bee well or euill which he hath in action, and so make election according to the goodnes or badnesse of the Art: for election must not be made without consultation, and consultation must not be made from affection, but (*sana mente*) from a perfect and sound minde. Therefore he that will gouerne himselfe, must haue a perfect minde

[e] How a man should command himselfe.

Arist: Eth. 3. li. 3.

mind, and must consult of all his actions, (by reason) how they are done, if well, then to make his election thereof, if euill, then to consider the cause and take that away, and then from whence it doth proceed and stop that flux; so shall he know the better how to gouerne his Horse: For the errors in *Horsemanship*, doe not alwaies proceede from the Horse, neither from that place (in the Horse) where it is first decerned, (as it is for the most part holden) but the cause of most errors, (howsoeuer they are iudged in the Horse,) doe chiefely first proceede from the man, though vnknowne vnto him when it was committed: and although at the first it might seeme a very small escape, (yet being vnreformed) by much vse and practise, it will grow very grosse and palpable.

Theo. 3.[b]

[f] The cause of the horses errors doe chiefly arise from the man.

1. *Pra.* 16.[e]. *Theo.* 16.[a]. 1. *Pra.* 24.[n]. 27.[d].

For instance, as by multiplication in Arithmeticke, a figure being mistaken, though it be in the first place, which is the least in valew, yet by often multiplying, it wilbe a great error in the product, and also though the error be first perceiued in the product, yet the cause doth not proceed from thence; nor altogether from the figures of the multiplier, but chiefely in him that multiplied it. Wherefore seeing that when there is an error in worke committed, the fault is not alway attributed to the thing, in which it is first found, but where it is first acted, I would desire all those which loue this Art, not to thinke to excuse their errors by the nature of the horse, for so might a man that hath a bad visage, excuse it when he looketh in a glasse, and say it is the falsenesse of the glasse: But I hould this paradox, that it is the ignorance of the man, to thinke that a Horse being irrationall, should learne more, then a man that is rationall can teach him; and so impute a greater fault to the materiall cause, then to the efficient, therefore those who are desirous to keepe this Vineyard from spoyling, must be carefull to keepe the fences strong, and raile them about with reason, and then they shall more easily bring their Horse to the gouernment which they desire.

[g] An apt simile.

[h] To excuse a mans ignorance by the nature of the horse is no true excuse.

CHAP. 8.

Chap. 8.

How the Horſeman may ſubdue his will.

HAuing before ſhowne how a man may gouerne both himſelfe and his Horſe, I will now alſo (ſo briefely as I can) declare how hee may ſubdue his will: but this is ſo difficult a thing to effect, becauſe it is ſo inherent to man that in the ſubduing thereof, is as great a conqueſt as to ouercome a ſtrong hold. For men are ſo farre led captiue vnder the ſeruitude thereof, that it hath almoſt vſurped the place of reaſon, and moſt men follow it euen as their onely guide; inſomuch as if a queſtion be asked them, their will is the chiefe reaſon in their anſwere, whereby it is fiſtulated ſo deepe in moſt men, that if I ſhould vndertake to make an inciſion to the bottome, both my memory is ſo ſhort and my knowledge ſo weake, that (I feare) my ſtrength would faile mee before I could launch it to the halfe, therefore I will but onely ſcarifie it that the corruption may the ſooner breake through.

[a] It is a hard thing to bring our will to ſubiection.

The Cinicke *Diogenes* perceiuing how ſeruile they were, which did onely giue themſelues as ſeruants to obey it, anſwered *Alexander* the Great his meſſenger, (when hee ſent to him to know the cauſe, wherefore hee would not come to doe homage to him, as well as all other) why (ſaith he) thy maiſter ſerueth my man, for what I thinke good, that my will doth obey, but what his will commandeth, that he indeuoreth to performe with all diligence: declaring thereby, that hee which hath brought himſelfe to that gouernment, that her can command his will is greater then any Monarch of the world, that is ſubiect vnto it. Therefore of all other enemies this is the moſt daungerous, and a *Horſeman* ought to haue the chiefeſt regard to keepe it from rebelling, leaſt it ſhould breake into this Vineyard, for if it once get in (as a Maiſter) it will be a very hard conqueſt to expell it out againe, till it hath trodden downe the whole planting. For the refelling of which enemy, he that will ſuppreſſe it, muſt keepe a ſtrong fence of reaſon continually leuelled

[b] The anſwere of *Diogenes* to *Alexander* the Great.

Thes. 37. [m]

[c] Will is ſo ranenous that it ſpoyleth the whole planting.

uelled against it, the better to defend the force thereof: and therefore he that desireth to take away the sting of the venemous infection, least it should pollute the whole Vine, must imitate the naturall loue of Parents towards an vnnaturall child, which through their tender affection towards him; haue yeelded (so long) to his content, that hee hath wrought their discontent through his disobedience; insomuch that they are driuen to put him to seruice, whereby he may the better be brought (againe) to his dutyfull obedience.

[d] How to subdue it.

Euen so, when a man hath yeelded to his will so long, that it is become his Maister, the next way to bring it againe into subiection, is to put it to serue vnder reason, that whensoeuer it shall wish him to act any thing, hee doe not presently obey, till hee hath conferred with reason, whether it be expedient or no, and if it be fitting, then whether it be time or not, and yet if it be time, then after what manner it should be effected, but if none of these, or (at least) if not some one of them, then what damage will ensue if he follow the aforesaid will; and if (by expostulating thus with himselfe,) he finde it will yeeld any good, then to persist, but if reason perswade otherwise, extinguish that motion, and (againe) consult with himselfe what is the best, and of that let him make his election, and eschew the other as pernitious: and by imitating such obseruations he shall find the strength of his will much abated and subdued by the lore of reason, and so fortified by the vse thereof, that he shalbe able to subdue him in his greatest extremities, and in time get such a habite of conquest, that a man shalbe no more his will, but himselfe, and it will (afterward) more easely be ruled as a seruant then afore obeyed as a Maister.

[e] Reason is the best controuler of a mans will.

Chap. 9.

How a man may ouercome his Passions.

[a] *Dialect: de quali.*

I Haue hitherto spoken of those vices and errors which onely proceed from Man being reasonable, for *tres sunt in quibus bestijs præstamus, scilicet ratione, voluntate & intelligentia*, but as for

for paſſions they are incident as wel to horſe as man; for a horſe taking a delight to be at his owne liberty, when hee feeleth himſelfe reſtrained from the ſame, ſo that hee muſt now bee at command, then doth hee ſeeke remedy by reſiſting, becauſe hee deſireth liberty rather then to bee tyed, and diſobedience rather then obedience, for the one of them is agreeing to their diſpoſition, but the other of them grieuous being troubled in reforming, in which regard therefore a horſe may in ſome ſort be ſaid to haue *ſponte*, as I ſaid, although improperly, for it is *ſecundum appetens et fugiens*.

[b] A Horſe is diſobedient & deſireth liberty.

The. 6. [a]

Now there are foure paſſions which are called perturbations that are common both to man and Horſe, which cauſe trouble to the mind and body of man, and likewiſe to the diſpoſition and body of the Horſe; from theſe foure perturbations all the other doe proceed which are Luſt or Deſire, Ioy, Sickneſſe and Feare; yet I meane to ſpeake but onely of the two firſt, becauſe they are the only paſſions from which doe come Anger and Loue, theſe being the two duties a Horſeman ſhould obſerue to moderate both in himſelfe and his Horſe. And although Sickneſſe and Feare be likwiſe requiſite for a Horſeman to know in this, yet I intend not to ſpeake of them in this place becauſe ſickneſſe is proper for the Farriers knowledge, and as for feare, the chiefe cauſe thereof in a Horſe is his diſobedience, which is the chiefe matter this tractate ſeeketh to reforme: but as for feare in the Man, it is ſuch an obſtacle to this Art, that whoſoeuer is poſſeſt therewith, is as farre from obtaining the true knowledge thereof, as a Coward is to gaine ſo much proweſſe as to bee a Generall in the field. Wherefore I hold it vaine to miniſter Phiſick to ſuch an impoſſible cure, for as Mr. *Walker* ſaith, *deſperato ægro omnia concedit medicus*: the Phiſition ceaſeth his care to thoſe ſicke perſons who are paſt cure.

[c] *Perturbatio eſt ſubita animi vel corporis commotio.* Dial. de qualit.

[d] No man that is poſſeſt with feare is euer like to proue a Horſe-man. *Theo.* 22. [b] *Preface* 2. [c].

Now therefore the chiefe cauſe of theſe paſſions aforeſaid, is when a man doth deſire to bee a practitioner in this Art, if he finde it more intricate then he iudged it to be, ſo that he cannot worke as he would vpon the ſubiect, then ſtraight hee falleth into the paſſion of anger, and by that meanes bringeth in the perturbation of the body, whereby hee falleth into extremi-

[e] The cauſe of inciting theſe Paſſions.

ties, and beginneth to fret and chafe, thinking to gaine that by violence that he could not worke by lenity, and so thinketh (as the common saying is) by one poyson to expell another, but by this meanes hee doth rather make a confusion, then bring any order to his proceedings: so that his desire is cleane frustrate and cannot work any content whereby he should take any ioy or delight in his labours.

The. 3. g.

Againe, there are others which desire the like practise, and seeing the other aforesaid so racked on the tenters of his passion, take such great dislike in their proceedings that they not onely see the great trouble it bringeth to the man, but also what torment it causeth to the Horse, therefore they condemne the blindnesse of his affection, because hee cannot finde any faule with himselfe till he be growne into such extreame perturbations, and therefore fearing least they should fall into the like error, they in shunning of it fall into as euill, and becaufe they will not fall into the extreame of violence, they slippe as farre into the whirle-poole of too much lenity, as if one should forbeare to drinke at all because some haue surfetted with drinking, thinking betwixt these extreames there is not a meane to bee found: and so follow the nature of the Horse as it is called, altogether by faire meanes, thinking that to be the onely way, and seeke so long to please their Horse, that at length hee is become their Maister, and careth not for the displeasing of them. For they thinke if he be made gentle enough, then he is good enough, obseruing that saying, *Nobiles & generosi aqui facile freno reguntur*, Noble and generous Horses are easily gouerned with the bridle. As if Horses were reasonable Creatures, and would bee commanded by perswasions; but whosoeuer doth thinke to worke his desire by this meanes, shall as soone obtaine his expectation, as they who thinke to cure a mad man by letting him haue his liberty and will. Indeed I grant they may make some Horses to carry a shew of obedience whilst he is pleased; (for it is a common saying, the Diuell is good when he is pleased) letting them goe as them lusteth, but when a Man shall come to worke vpon that Horse, to make him ride at command, then he will be so rebellious (by reason of his former habit) that he will aske more paine and iudge-

1. *Prac.* 15[r]. [f] In shunning of *Silla* they fall into *Charibdis*. *Theo.* 2. [e].

[g] The true vse is onely auailable.

[h] This error is too common.

Note this Simile.

ment

ment to bring him to subjection, then three Colts that were neuer handled.

But this is the cause that maketh so many horses haue such bad paces and carry such disgracefull reynes, and also such dead mouths, and so many sad horses, which through this abuse, are counted very Iades, & then they to excuse their ignorance obiect al these faults aforesaid to the nature of the horse, affirming that he will neither goe better reyned, obey the hand, not goe more freely whilst he is a Horse (but for this imputation I hope I haue spoken sufficiently already) but these men in like maner come short of the period of their desire, for whilst they are working but for the shadow, like *Esops* Dog, they let slip the substance: for when they should come to make vse of their practise they are as much troubled with perturbations as the former, for their Horse is become so stubborne that hee will goe but when he lusteth, and as he lusteth, so that they in like maner can neither haue ioy nor delight in their performance.

[i] Too much lenity the cause of many errors.

The. 2. i. & 7. f.

Note.

Wherefore seeing these passions also (like rauenous beasts) doe desire to spoyle the young impes, and in stead thereof nourish weedes, there must in like maner be a strong fence kept, by reason to refell and driue them backe: for when as a Man by any accident shall be driuen into Passion by these extreames, let him for that time cease from his practise, and set vp his Horse, assuring himselfe to be in an error, and then let him examine how he came into these extremities, and after deliberation had, he shall finde if he bee not partiall in his owne affections, that hee himselfe was the onely cause, and also that it did proceed from ignorance, he vndertaking to effect that, for the which hee had no true ground of knowledge, and so by this meanes, whereas before they both of them thought the cause of either of those extremities did proceed from the nature of the horse, they shall see most clearely that it was their owne blindnesse, and that they were guided by such enemies as did rather desire to destroy then to plant. For as a house that is very cleane swept and washed, so as it may be thought that there is not any dust therein: yet when the Sunne shineth bright and the beames thereof doe reflect into it they shall see it all full of moates: euen so, though they thought their knowledge right

Theo. 5. a.

[k] How a man may refell his passions.

An apt Simile.

good, for the effecting of their desire, yet when the light of reason doth enlighten their mindes, they shall then perceiue many errors which before could not be seene. Wherefore if a man cannot bridle his affections nor ouercome his passions, let him send them also to the schoole of reason, and there they wil be so curbed and shall receiue such a repulse, that they will vtterly be discouraged, and not once dare to incounter against so strong a Fort; for thereby their forces will be brought so weake, that a man may the more easily keep them in subjection.

Theo. 8. c.

Chap. 10.

That a Horseman should not be fierce or angry.

BEcause that I haue (in the last chapter) spoken briefely, of the roote from whence these branches doe spring, and also shewne the inconueniences (in part) which proceed from them; therefore (for the auoyding of prolixity and reiteration,) I will but onely declare (so summarely as I can) how to reduce this extreame to the meane, that those errors which doe attend vpon these vices of feirceneſſe and anger may, with more facility be auoyded, and the truth the better aduanced: but whereas I say a Horseman should not be angry, I would not haue it vnderstood so, that he should not be angry at all, for that is meere sheepish, and so hee should fall into the other excesse, for *humanum est irasci*, he is not a man that cannot be angry: and for a man to be a little prouoked, doth stirre him vp to performe his authority with greater courage, but yet I would not haue him to abuse this liberty, for as soft fire maketh sweet malt, so a hasty fire doth not onely firefange (as it is termed) but also taketh away the true relliſh of the same: euen so, moderate anger causeth obedience, but feirceneſſe repugneth the same, for (as the wiseman saith) *Anger is cruell and wrath is raging, but a furious man aboundeth in transgressions.*

Theo. 9. c.

A Simile.

Prou. 27. 4.

a Anger is a naturall viper nourished within vs.

a Therefore although anger is linked so strongly to the nature of man, that he can, no easelier refraine from that passion, then to refraine either from meate or drinke (being set before him) and

and he hauing an eager appetite to the ſame, yet let him indeuour to ſuppreſſe it with reaſon, leaſt it proue to feirceneſſe, and wax ſo hot that it will conſume the whole ſubſtance of his labour. For (hee ſaith againe) *hee that is ſlow to wrath is better then the mighty man: and he that ruleth his owne minde, is better then he that winneth a City.* For he whoſe diſcretion deferreth anger, is of great wiſdome, but he that is apt to feirceneſſe prouoketh violence, and whatſoeuer is brought to a horſe by violence is not gained by Art, inregard (as *Ariſt.* ſaith) it is the exterior action only, (but Art conſiſteth both in the interior action, and exterior) for whatſoeuer is exterior only is but a ſhadow, or an accident, and therfore no ſubſtance, and ſo hath no permiNancy, becauſe it is don vnwillingly. For whatſoeuer is the cauſe of a cauſe, the ſame is the cauſe of the thing cauſed: but violence being the cauſe of the exterior action in the horſe, ſo long as that violence laſteth, ſo long the horſe worketh, (although *inuite*) but when that cauſe ceaſeth then the action of the Horſe decayeth.

Pro. 16. 32.

Theo. 3. c

Ethick. 3. 2.

Ethick. 22. c

Now therefore hee which deſireth to proue a flowriſhing Impe in this Vineyard, muſt temporize his anger, and let it extend no further then the limits of reaſon: and proportionate it ſo, that it may rather tend to the reducement of obedience in the horſe, then to the ſatisfying of his owne will. But for the better knowledge, how a man ſhould gouerne his anger, hee muſt obſerue both the time when to be angry, and alſo the diſpoſition of the Horſe how to be angry, and ſo proportionate his correction as the occaſion of the offence is offered. But of this I will ſpeake more, when I come to ſhew the diſpoſition of the Horſe. Now in regard a man cannot paſſe by one extreame vnto another but by the meane, which is the truth, and that theſe extreames hath wrought much abſurdities amongſt many, (reputed) Horſemen: let a man ſo examine himſelfe, that he may truely know the cauſe, from whence this exceſſe of anger doth proceed, and then he ſhall find the originall to come from his owne will and ignorance, becauſe the Horſe is ſubiect to obedience, (by Art) and he himſelfe ignorant how to worke the perfection thereof. And the Heathen men could ſay. He that to wrath and anger is thrall; ouer his will hath no power at all, and he that is gouerned by his will, (as before I haue ſhowne)

b How to temper auger.

Theo. 31. c

c One cannot paſſe from one extreame to another but by the meane.

Theo. 9. c

more then by his wit, he ſhall neuer come to reape the fruit o knowledge in this Art: for hee runneth into vtter ignorance and ignorance is the Mother of fooles, and therefore not right ly knowing how to vnuayle this blindeneſſe, they depend vpo traditions, and ſupport themſelues by the authority of other (and ſo cloake their owne ſimpleneſſe) as though all things re ceiued from old cuſtome were true: And ſo when they fayle o their expectation, then they follow the torterous inuentions o hard ſnaffles, extreame commanding bits, and tormenting cauezans, all which are as conſonant to the true Art, as poyſon is to the body; but (likewiſe) I will ſpeake of theſe in the *Practick part* hereof.

[a] Ignorance & blindneſſe are led by authority and traditions.

1. *Pr.* 6. [z]. Note this progreſſion.

1. *Pr.* 19. [e]

CHAP. II.

A Horſeman ſhould be louing and gentle.

AMongſt all other of the paſſions this is the chiefeſt to b reſpected, for the confirming of whatſoeuer hath been before taught: and therefore I haue placed it the laſt, in regard it is the laſt thing that a man muſt vſe for the grounding of o bedience in the horſe: for all the other affections are incited by the action of the horſe, and then this ceaſeth, bu when they ceaſe, then this of loue worketh, and ſo (a an euidence to a Iury) a Horſe doth know by this how hee hath pleaſed his rider, therefore it is the onely vniting of delight betwixt the Man and the Horſe. For as one ſaith, *concordia parua creſcunt ſed diſcordia maxima delebuntur*, ſmall or few things by concord and loue doe encreaſe to abundance, but by diſcord and ſtriſe, great things are brought to vtter confuſion in like manner this Art by feirceneſſe and anger is ſackt an ſpoyled, but by loue and gentleneſſe it is reedified and repayred. Therefore whoſoeuer is deſirous to be combined within the limits of this Vineyard, muſt endeauour himſelfe to learne to know, when, and how to be louing and kind to his Horſe: for as it is the nature of fire to ſeperate and diſſolue that, which before was a ſubſtance, euen ſo the heat of feirceneſſe and anger

[z] Gentleneſſe & loue are the onely bonds that tye delight betwixt man and horſe.

[b] A Horſeman muſt know, when and how to be louing to his horſe.

Theo. 10. [m]

anger, doth seperate and dispeirse that which before was vnited by Art, and as lyme and morter doe bind stones, in such wise that they make a strong building: euen so loue by cherishing doth congeale and vnite together whatsoeuer hath beene before taught: But I would not heere bee so vnderstood that the effect of this Art doth chiefely consist heereof, for so a man may digresse from the meane, & passe into the other extreame, which is too much lenity (as I haue said before) and therefore it must be vsed but as a preseruatiue to keepe that which hath beene taught before. A Simile.

For as Parents though they haue a naturall loue and affection towards their children, yet it must haue a restraint; for it should be no further then it may be without the offence of true religion, otherwise they make an Idoll of them, and so through extraordinary affection they bring them to inordinate subuersion: euen so, though loue towards a Horse is a thing that doth fortifie greatly the memory of him, and causeth great delight, yet there must be a limitation of time to know when to loue, otherwise they in like maner make an Idoll of their Horse, and so are driuen to serue him before he yeeld to them. Therefore it is fitting that a man should also learne to know, when to show loue and when not; for the effecting of which, hee must be a Commander of himselfe, and his greatest anger must bee so qualified, that vpon the least yeelding of the Horse, he may be ready to entertaine his obedience, that the Horse may the better know the cause of his anger towards him: and also he must obserue the instant time, for if he shall seeme to cherish him neuer so little before he obey, the Horse hauing no other means to vnderstand the will of his Rider then the sense of feeling doth tender him, then he thinketh that that is the perfection of his riders will, and so by custome it will grow to such a habit, that it will be very hard to make him proceed any further in his apprehension, thinking that to be the summe of his obedience. But againe, if he omit the first motion of subiection (which his Horse doth yeeld vnto) and therefore is not contented therewith, thinking to make him doe more before he leaue him, then the Horse not rightly vnderstanding the cause of this extremity, is caused to passe the meane, and to fall into the other extreame

1. Sam. 2. 23. 24. and the 3. 11.

Theo. 17. c.

1. *Prac.* 13. f.

c How a man may know when to loue.

Note.

d The cause of all restiffe qualities doe first arise from the man.

Theo. 33. h.

treame which is fury, and so falleth into some restiffe quality, as running away, going backe, standing still, lying downe, yerking and plunging, and such like: all which, though they be first shewne by the Horse, yet the cause doth proceed from the man, by bringing by-thoughts into the Horse, with too much seuerity and ouer-slipping of time.

But yet (as I haue often said) they haue a cloake to couer this ignorance in themselues, which is, that the Horse is of such a stubborne and dogged nature, that hee would doe thus if a mans life should lye on it: Neuertheleſſe, if they could rightly conceiue how and when to loue and cherrish, they should vndoubtedly perceiue that these former errors did proceede more from themselues, then the disposition of the Horse.

Now I might insist a little heerein, vpon those Horsemen (as they are called) which trayne vp Horses from their first haltring, with lenitie onely neuer respecting, that obedience, which should bee first gayned; but in regard I haue touched it some-what before in the ninth Chapter, and shall haue occasion to speake more of it heereafter, I will but onely shew in this place, the inconueniences thereof in generall, which I haue proued by experience to my great cost: For this Paradoxe I now hold, that the best Horse which can bee bred and of the mildest dipositon, shall neuer come to the height of his glory with lenity only: except there bee a true obedience gotten before: for although hee may thereby bee made very gentle, and also to goe forward willingly (in regard he goeth as himselfe lusteth) yet when he shall come to shew him-selfe against a Horse, that is, at true command, hee shall reape such great disgrace, that he shalbe accounted a very Iade, whereas if Art had beene ioyned to the disposition of him, he would haue made a Iade of two such like as the other: and the cause is, that he hath beene trayned vp so idly, that when hee feeleth it nip, he yeeldeth and giueth it ouer in the plaine field, not being brought to obededience, by a true command: and then to excuse themselues they affirme it is the nature of the horse, and his weakenes, so, that he is able to doe no more: but it is rather that he will doe no more, for *plura patent quam latent*, there is more ability hidden, then he will show in performing.

Therefore

* Note, for it is worth obseruation. 1. *Pro.* 23. 5.

* A stuborne child will doe well so long as he is pleased, or that he feeleth it not nip.

Therefore he which doth deſire to ground all his documents firmely, by this paſſion of loue and gentleneſſe, let him not ſhew it according to the affection he carrieth to his horſe, but let it be rul'd by reaſon, ſo, that hee may be ſure his Horſe doth deſeiue it before he ſhall receiue it: and euer as he doth rebell, let him perceiue his owne fault, by the countenance of his rider. (to the which a horſe will haue a great reſpect, if the man can temporize it rightly,) and ſo he ſhalbe ſure to effect his owne deſire, and reape ſuch ioy to himſelfe as his heart would wiſh. *Theo. 8.*[a]

Chap. 12.

That a Horſeman ſhould haue an apt and able body.

NOw that I haue ſet downe how a man ſhould performe the *Theoricke* knowledge of the mind, I ſhould (in the next place) ſet forth the *Theoricke* of the diſpoſition of the horſe, but in regard a man doth conſiſt both of mind and body, and that there cannot be a ſeperation of the ſubiect, without the detriment of the ſubſtance: therefore I will omit to ſpeake of the Horſe, till I haue (in like manner) declared, how a man ſhould behaue himſelfe, in his exterior parts, that they may be ioyned to the interior, and ſo may make one perfect and compleat body, (as well in *poſſe* as *eſſe*,) becauſe I will not make a confuſion in my proceedings.

Therefore the Horſeman muſt (firſt) know himſelfe to haue an apt and able body, and alſo how to gouerne the ſame orderly and commendably, for the leaſt diſorder in the geſture of the man, cauſeth a greater in the horſe, not onely in his teaching (the horſe being gouerned chiefely by the motions thereof) but alſo in the grace of his ſhow, for the leaſt error that a man doth commit in the gouernment of himſelfe, is encreaſed in the horſe, in a double proportion. *1. Pra. 24 8.*

[a] A horſe is gouerned by the motions of the man.

[b] A little error in the man cauſeth a greater in the horſe. A ſimile.

For as in the ſcience of Mecometrie in taking the diſtance of any thing, a ſmall error at the eye, although it be not any notable thing, yet (there being one) at the obiect of the ſight, it is much decernable; Euen ſo, though a fault may ſeeme very ſmall in the man, yet it being extended to the horſe, it is more palpable, and ſo cauſeth the greater abſurdity.

Wherefore

Wherefore a man must learne, first, to gouerne his owne body, before he can teach the horse any true cariage of his: for (as *Aristotle* saith) *in arte scientia sufficit ad producendum opus*, the knowledge in Art is (onely to bring mens labours to perfection: now therefore the man must haue both an apt and able body, for it must be apt to learne, before he can be able to teach; in that he must first haue a facility himselfe, before he bring any good facility to the Horse: For if hee cannot tell how to seate himselfe truely, and vse his body apt for motions couertly, and likewise gouerne his hand mildly, and carry his legges fit for corrections seemely, he shall neuer teach his horse orderly, but he shalbe driuen into some extreame contrarily: then as I haue said that is no part of true Art; and therefore they are not meet for this profession, which will sit like logges on their horses backes, and haue no agility to helpe them, more then they (by inclination) are prone vnto, which is another cause also, of so much reproch to the horse.

Ethic. 2. 4.

[c] Why he must haue an apt body.

Theo. 3. [c].

Againe, he must haue an able body to helpe his Horse as occasion is offered; now this ableneſse must as well proceed from the mind as from the action of the body, for hee must not haue onely knowledge how to helpe, but when to helpe, for if hee cannot distinguish of the instant time *nunc*, he shall fayle in his desire. For as a Wrastler must take the very time of aduantage against his Aduersary, or else hee looseth his opportunity, and so the glory of his prise is either cleane frustrate, or else he must vse more strength, if he gaine the conqueſt: euen so a man must know by the seat and facility of his body, when to take the opportunity of the Horse to gaine the aduantage thereof, or else he must vse more violence for the atchieuing thereof, if he determine to obtaine his desire, and also his body must be fortified with courage: for if he haue not spirit to worke his horse to obedience, but when hee findeth him any thing dogged, dareth not displeaſe him for feare of being ouercome by him, then hee shall bee dismissed of the fruition of the heat of the Sunne, which is the truth whereby hee might grow to some perfection of ripeneſse in this Vineyard, and also by that meanes his Horse is made more rebellious, in regard hee findeth himselfe the most maister. And further, he must haue

Why the man must haue an able body.

[a] Simile.

[c] Hee must be of courage.

a

a strong constitution that hee may be the better able to worke his Horse according to his vnderstanding: For if he be weake in body, so that hee cannot indure the paines which this Art doth desire, let him neuer looke for any true performance thereof; for *labor est materia virtutis & gloria, hunc qui ejcit, & illas ejcit.* Labour is both the matter and glory of vertue, and therefore he which despiseth the one, must needs faile of the other. Wherefore when a man feeleth that hee hath some reasonable proportion of this exterior part, let him with boldnesse worke his desire to the restitution of knowledge, his proceedings being leuelled by the line of reason, and hee shall no doubt bring forth fruit worthy of tasting.

[f] He must be of a good strong constitution.

Chap. 13.

That a Horseman should haue a true seat, and comely carriage of his Body.

IN regard the Horses grace in all his actions doth chiefely proceed from the Man, the Horse being a creature onely gouerned by the sense of feeling, as a blind man is guided by leading, and that he must direct the Horse by the motions of his body as a Pilot doth direct a Ship by the stearing of the helme, therefore it is fitting that a man should haue knowledge how to rule his owne body, that hee may the better know how to command the body of the Horse; for the effecting whereof, a man must first vnderstand the *Theoricke* thereof, before he can tell rightly how to performe the *Practicke* part: For else he should resemble some trades-man (as Carpenter or such like) which doth vsurp the trade of a Taylor, or any other who hath both sheares and cloth before him, but yet cannot tell how to dispose of them aright for the making of a garment. Therefore for the illustrating of which, I will so briefly as I can set downe how a man should seate and carry himselfe vpon his Horse; because I will not treat of it in the *Practicke* part: For there I doe not intend to speak any thing as concerning, how it should be done, but what is to be done, becaus I would not confuse the vnder-

[a] The *Theorick* part must bee learned before the *Practick* can be gained. *Theo.* 4. [b].

Preface. *Theo.* 3. P & 4. i

standing of the reader. For it may be he doth thinke there is too much spoke already, for such a small knowledge as this Art doth desire.

But yet if he rightly conceiue, how long this part of Horsemanship hath beene vsed, and (in all generations) how many haue spent all their life times to gaine haires, and yet it is left doubtfull, some holding one opinion, some another, and yet all dissenting from the truth: and also that the knowledge hereof is not rightly gained in the whole time of a mans life, there is so many errors crept in both by traditions and authority: (The reason being, that ignorance is propogated, but knowledge is not) I cannot thinke, but then he will imagine that I rather spoke a great deale too little, (for the purging of these errors from the Art) then any deale enough, (for the planting of the truth,) because it is more hard to purge error from Art, then to teach the ground of the true Art. Now therefore I doe desire, that they would (with patience) endure the time spending in the reading hereof, though it be both craggy and rough, because the path hath neuer beene (before) troden, and especially in regard I haue taken more paines to obserue, and collect such obseruations as will take away the cause of this ruine, then they shall take paines in reading and perusing these collections: for it is more paines for a Gardiner to proportionate his garden, and to set it with variety of flowers, then it is to them which come into it, to gather a nosegay.

b Vncertainty proueth the intricateneſſe of this Art.

Theo. 6. b

Note.

But to perfist, that a man may the better know how to seate and carry his body aright, he must obserue that his seate must be iust in the mid-part of the horse, (betwixt the sterne of his tayle, and his eares (he standing at his greatest pride) because that he may the more easely command both the fore parts, and the hinder, as occasion is offered. For in regard that his Horse and he should both make but one body in their motions (and many of their motions are tending circularly) he must imagine that they (likewise) should both of them haue but one center, and his head to be the zenith thereof, and as a line drawn from one part of the circumference, (passing by the center) to the other part (which is the diamiter) doth deuide the circle into two equall parts, and likewise that there cannot be a

c How to place the body.

Theo. 38. l

d A true proportion.

circle

circle drawne, except one foot of the compaſſe doth continually remayne in the center, euen ſo, if a line be drawne from the verticall point of the man to the Nadir of the horſe, and paſſe by the center of them, it doth deuide them into two equall parts, in like manner and likewiſe they cannot make any true motion except the man be in the center, or mideſt in regard he is the chiefe gouernour of the motions, for if there be any excentricity betwixt them, (ſo that their motions doe not begin and end together) there cannot be any good conſonant in their proceedings; And likewiſe his actions will be nothing ſeemely nor commendable, for though his Horſe riſe very high before and behind, yet the mans body ſhould moue very little (but onely to obſerue time as couertly as he can) euen as the pinicular part of a paire of ſcalles doth moue very little, although both ends of the beame diſcribe a great arch.

e No true motion except it be in one and the ſelfe ſame center.

A ſimile.

Alſo hee muſt carry his body vpright, neither yeelding too farre backe (as if hee were pulling at a great tree, nor too forward as if he were a ſleep, for thoſe two motions ſerue to other ends (as hereafter ſhalbe ſhowne) neither to ſit on one ſide, like a crab, or to hang his body ouer as if he were drunken, as I haue ſeen ſome horſemen doe, (which haue carried good fame) for when they would haue their horſes go ſidewiſe, they would hang their bodies ſo farre ouer the contrary ſide, as if they were to haue fallen forth of the ſaddle, ſo that a man might eaſely perceiue, what leſſon they were teaching as farre as they could be ſeene, which is a very groſſe error in a *Horſeman*. Neither ought he to carry his legs ſo cloſe to his horſes ſides, that hee cannot giue any motion therewith, except hee firſt thruſt them forth, for ſo, by continuall cuſtome of his legs touching his ſide, he will be ſo careleſſe that he will become very ſadde, and haue no quicke motions except the ſpurre be alwaies in his ſide, or (at leaſt) he ſhall be driuen to ſtrike ſo hard with the calues of his legs, that the beholders may perceiue him a good diſtance off, which thing alſo is an abſurdity. Neither muſt he carry his legs (out) ſtaring like ſtilts, (without ioynts, as Saint *George* painted on horſe-backe,) before his horſes fore ſhoulder, or, (at the leaſt) againſt his midde ſhoulder, for ſo hee cannot help, nor correct him, but the bringing in of his legs, wilbe very apparant

f The man ought to cary an vpright body.

g How hee ſhould carry his legs.

apparant to the beholders, and alſo if his horſe ſhould be any thing ſtirring, he cannot be able to keepe his ſeate truely, which wil be held very rediculous in a horſeman.

[h] How the man ſhould ſeat himſelfe.

Therefore for the auoyding of all theſe extreames he muſt ſeeke the meane, which is, he muſt ſit with an vpright body, his noſe being oppoſite to the pole betwixt the horſes eares, and in looking downe, it may be a perpendicular to the mid ſeame of the ſaddle, with his ſhoulders ſtraight, not lurking downe as if he were to carry a Iackanapes, (which groſſe error I haue ſeene many reputed horſemen commit,) and his armes kept cloſe to his ſides, (from the ſhoulder to his elbow) both to ſtrengthen his body, to keepe it more firme and alſo to keepe his hands

[i] How to carry his armes.

ſo ſtayed, that they flye not vp and downe, as birds winges doe that beat the ayre, which if they ſhould doe, it is not onely an euill ſhow (in the man) but alſo his hands, being alwaies chocking vpon the ſnaffle (through the inſtableneſſe of them) will ſo dull the horſes mouth, that he ſhall neuer haue a commendable feeling thereof.

[k] How to carry his legs in the ſtirrops.

Likewiſe his legges muſt be pendant of an equall diſtance from the horſes ſides, his feete ſo teuell in the ſtirrops, as they are when he walketh on the ground, neither muſt his ſtirrop lethers be ſo long, that his chiefeſt labour ſhalbe to keepe his feet in them, (for ſo a man ſhall looſe his true ſeat by ſtretching his legges, as if they were on the tenters,) nor ſo ſhort that he ſhalbe rayſed from his true ſeate (the pitch of his knees being diſlocated from the points of the ſaddle) nor ought one ſtirrop to be longer then the other (in my iudgement) although many worthy men haue ſet that order downe. My reaſon is, in regard the man muſt haue a true and vpright ſeate, and nature hath made his legges (which are the ſupporters thereof, one not longer then another, but of an equall length; therefore I cannot ſee how the body ſhould be kept direct, the legges one of them hanging ſider then another.

[l] Why one ſtirrop ſhould not be longer then another.

For as it is a concluſion in *Geometry*, put euen things to vneuen, and that which remaineth will be vneuen; euen ſo put the equality of the legges, to the vnequality of the ſtirrops, (the one being longer then the other) then the ſeat muſt needs be vnequall, therefore they ought to be of equall length to the

[m] The grantable requeſt.

proportion of his legges, in ſuch ſort as the feete may onely haue a ſure ſtay vpon them, that the body may bee kept the more firme and ſo the more able to ſerue the Horſe.

Further, he muſt carry his feet in ſuch proportion to the Horſes ſides, as they may make two parrallel lines with them: neither carrying his toes ſo farre forth that hee can hardly keepe his ſpurres out of his Horſe ſides, nor ſo farre in, that (whenſoeuer he ſhall need to vſe the ſpurre) he ſhall be faine to turne his legges about as if one would wreſt a ſcrue, but cary them in ſuch ſort, as when he is truely placed in his ſaddle, (as before I haue ſhowne) hee then looking downe firſt on one ſide, then on the other without bending his necke, hee may ſee both his toes in like equality. [m] How to carry his feet.

All which obſeruations being truely kept in the Horſes ſtanding, and alſo held in his mouing, then he may be aſſured, that hee doth grace his Horſe by his geſture, ſo much as is poſſible, and therefore needeth not be daunted for the taunts of any Zoylous beholders, and further hee ſhall haue much condigne prayſe for the ſame. And then if he (in like maner) be carefull to be gouerned, (in all his other proceeding) by his chiefe Captaine Reaſon, he ſhall flouriſh in this Vineyard with glory, and his branches ſhall ſo ſpread ouer the frame, that for his performance hee ſhall merit great fame.

Chap. 14.

The Horſeman muſt haue true vſe both of hand and Foot.

NOw that I haue ſet forth how a man ſhould ſeat himſelfe truely for the beſt grace both of himſelfe and his Horſe, it reſteth likewiſe to ſhow how he ſhould vſe himſelfe in his actions, leaſt that he ſhould worke *per deceptionem viſus*, and ſo doe but onely make a ſhew of knowledge, as a ſhadow without a ſubſtance, like thoſe who are deſirous to bee eſteemed iudicious in the Mathematickes carry an inſtrument about with them, but cannot tell the vſe thereof. But there are ouer-many already

[a] The cause of the contempt of this Art.

already of that ranke, which are the cause that Horse-men who are of performance, in some equality, are in so much contempt, by their abuse who make but only a show of the Art, but when they come to the touchstone they proue meere counterfait, by which meanes are increased the number of Iades, the cause proceeding from ignorance; for they doe not know the true vse neither of hand nor foot, either to amend the Horses reyne or quicken his mouth if it be dead (as they terme it) nor to place their Horses body truely, neither can tell how to make him turne and goe back, but onely by haling and pulling the Horses mouth, all which are as possible to be done without the true vse of the hand and foot, as for a Scholler to learne to read without spelling, or for one to suruey without knowledge either of the scale or Station. Therefore let them thinke that they are as farre from the truth heerein as they are from perceiuing their owne ignorance: But because it is so difficult a thing to cure this venomous disease, I will leaue them, and returne to those which feele their own ignorance and desire some instruction to remedy the same.

[b] A man must learne the true vse both of hand and foot. 1. *Pr.* 18, [e]

Therefore it is requisite that a man should learne the vse both of hand and foot that he may the better know how to help and serue his Horse as occasion shall be offered; for the better vnderstanding whereof, he must obserue that the vse of the hand is not to cut and teare the Horses mouth vp to the mid-cheeke, as many heauy hands doe, by chocking, gagging and sawing too and fro with their handes, no nor yet to breake the skinne thereof by any of the aforeaid meanes, when he will not obey, nor bring in his reyne, for so his mouth shall be more dead; neither yet to hold so hard vpon the hand as to make their armes and shoulders ake, when they doe either feare stumbling or running away, for that is a meanes rather to encrease those faults then to reforme them, because they giue to the Horse one stay to support his body, more then nature hath ordained. For whereas nature hath giuen him onely foure legges, to support and carry his body, they (through the abuse thereof) haue added a fift, for whereas the vse of the bridle is onely to guide the Horse, it is now changed in the vse, & is made a stay for the Horse to rest vpon; and so by the abuse thereof it tendeth more

[c] Feare is the cause of error. *Theo.* 9. [d].

more to rebellion then obedience, by reaſon the Horſe when he feeleth ſuch a ſtay, he relyeth the moſt vpon it, and then if their hands chance to ſlack neuer ſo little through wearineſſe, when he feeleth his ſtay fayle him, wherein he did truſt, then he preſently ſtumbleth if he bee thereto inclined, hee truſting ſo much to the hand that hee regardeth not the lifting vp of his fore-legges; but if to the other, then ſo ſoone as hee feeleth any liberty, he falleth preſently to runne away, becauſe his luſt or deſire is not reclaimed by art but by violence, for (as I haue ſaid) vſe a Horſe to extremities, and he will not doe any thing but by extremities. And therefore *Horſeman-ſhip* may be reſembled to Warre; for it is ſooner gained by pollicy and reaſon, then by ſtrength and will. For let a man hold in a Horſe, (which is ſubiect to runne away) neuer ſo hard, yet when hee is neuer ſo little diſquieted, it is not the ſtrength of the man that can command him, for his mouth is ſo horned with continuall vſe, that it is become ſenceleſſe, and then hee may as well hold a Bull by the head, as hold his Horſe by ſtrength.

[d] The abuſe of the bridle.

Theo. 4. [a].

Theo. 3. [e].

1. *Prac.* 14. [i].

[e] Horſeman-ſhip compared to Warre.

Now therefore the true vſe of the hand is onely to guide the Horſe by ſweet and gentle motions, neither carrying it ſo hard that it ſhall make his mouth more dull, nor ſo ſlack, that he ſhall looſe the true and ſtayed carriage thereof: but only to hold his reynes, of ſuch an equall length to his ſeat, that he may keep his armes cloſe to his ſides, to ſtay his hands the more firmely, for diſturbing the Horſe in his mouth, that whenſoeuer his Horſe ſhall aſſay to thruſt his head or noſe forth, the ſtay of his hands will not giue him liberty, and alſo when hee commeth in with his head, that then his hands doe not follow, but onely keepe their true place, and ſo by vſe when the Horſe ſhall feele more eaſe with the bringing in of his head, then with caſting it vp he will delight the greateſt eaſe, if he may be ſuffered thereto.

[f] The true vſe of the hand.

Theo. 36. [b]. & 27. [c].

Now for the better working thereof the vſe of the foot is very pertinent, becauſe it hath a relation to the hand: for they muſt both bee combined together for to gaine the true command of the horſes mouth: For if he work vpon the mouth only with the hand, he ſhall neuer obtaine his deſire: and againe, if he vſe the foot, and the horſe will not obey the hand, vpon the leaſt diſcontent he will run away, or elſe ſhew ſome other Iadiſh

[g] The vſe of the foot.

ſee the 78 page practiſe

tricke. Therfore a Horſeman ought (chiefly to haue true knowledge in the vſe of them for they are the onely keyes which doe open to the ſecrets of this Art: in regard they are relatiues that cannot be ſeperated, becauſe a man ſhall neuer find the true vſe of the hand without the foot, nor of the foot without the hand, for their true vſes are the one to helpe the other. For inſtance, if a man would haue his horſe to make a turne on the right hand, if he vſe the hand only, then he ſhal diſplace his horſes head, and bend his neck like a Seale, and ſo cauſe him to be weak necked, (which thing he ſhould be very careful to eſchew) by forcing altogether vpon the reynes. Therefore for the preuenting thereof, he muſt hold both his reynes firme, and with the mooving of his hand very little to the right ſide of his maine, he muſt lay the left reyne cloſe to his necke, and follow after with his body, laying the calfe of his left legge cloſe to his Horſes left ſide, and that will make him fold his left legge ouer his right, and with a little vſe cauſe him to turne very gracefully and willingly, ſo ſoone as he ſhall but feele the motion of his legge.

¶ How to preſerue the ſtrength of a Horſes necke.

And againe, if he would haue him to turne on the left hand, then he muſt vſe the like helps, with the right legge, not ſuffering his bridle hand to paſſe the left ſide of his maine, and ſo the like vſe of helps, for all other reformations, which heere I will omit becauſe I intend to ſpeak of them in the *Practick* part, being appertinent vnto it. Only I giue inſtance heerof, to ſhew how neceſſary, and what relation, the vſe of the foote hath to the hand. Againe, there are ſome which vſe to helpe their horſe with their body, bending it that way, and holding their contrary legge forth, which they would haue their horſe to turne: But mee thinketh it is nothing ſo effectuall nor commendable becauſe the legge is as well to correct as to helpe and when it is holden from his horſe ſide (if he proue ſlow vpon the motion) hee cannot correct him, ſo inſtantly, as hee may with his legge being cloſe therevnto, nor ſo couertly as the Art doth deſire; and likewiſe a man cannot make the leaſt motion with the body, but it will be very decerneable to the ſpectators; which opertneſſe is nothing commendable in a Horſeman. Therefore let all thoſe who are deſirous to bee labourers in this Vineyard, couet to help their horſe, ſo couertly as they can, and then they ſhall

¶ Of helping a Horſe with the body.

ſhall both gaine to themſelues exceeding glory, & delight, and to their horſe great admiration & fame; for ſeeing that the hand and the foot are the chiefe tooles (by which the frame of this Vinieyard is made) if a man can learne to vſe them exquiſitely, then he ſhall be ſure his branches will flouriſh and ſo ſpread the better, wherby his fruit ſhall be more delightfull and pleaſant.

CHAP. 15.

That a Horſeman ſhould know how to helpe his Horſe.

BEcauſe (as I haue ſaid) a horſe is altogether gouerned by feeling, therfore a man muſt be careful to carry his body ſo, that hee doth not vſe any idle motions, but (onely) ſuch as may tend either to the helping or correcting of his horſe, in regard the effect of a thing is (alwaies) taken from the cauſe, for if a man vſe the geſture of his body idly (without need) it muſt needs produce idle effects. Therfore a man ought firſt to learn how to help his horſe, before the horſe can learne to vnderſtand his mind by his motions, for if a horſe cannot rightly conceiue the minde of his rider by his motions, hee vſing ambiguity, or æquiuocation, (which is one motion for diuers things) then doth he ſtraight fall into ſome diſaſter by thoughts; and ſo doth bring a rebellion, inſtead of an vnition. For if one man cannot know the intention of anothers mind, except that hee ſpeake ſignificantly vnto him, that he may conceiue his will: neither can a horſe now hope to diſpoſe himſelfe, to ſatisfie his riders deſire, except he know the right vſe of his helps.

a Idle motions procure idle effects.

Theo. 4. b.

Note.

For as in the confuſion of tongues, when the tower of Babell was built,) when one called for one thing, there was another brought, by which the building was diſpoliated, euen ſo if the man doth vſe no decorum in helpes, it muſt needs make a confuſion in his worke, for when he would haue his horſe to doe one thing then begineth hee to doe another, becauſe he doth not rightly vnderſtand his minde by his motions, for although the truth of a mans heart, is not altogether knowne by his ſpeech (for he (in pollicy) will oftentimes ſpeake on thing and thinke another, either for feare or affection) yet there is no ſuch deceipt in the horſe, for he doth ſhow truely the effects

A ſimile, by the confuſion of Babell.

Conſider his whole Chapter

of euery mans knowledge, (he not respecting one man more then another, but as the knowledge is in the man for commanding, euen so is his horses obedience in performing.

[b] A horse doth not respect any man, for credit. *Preface.*

Now therefore that a man may the more truely know how he should helpe his horse, he must obserue foure chiefe helpes in working the horse to his perfection, the first is the body of the man to cause the motion in the horse, the second is his legges to helpe the motion, the third is his hand both to guide the motion and cherish, and the last is his tongue, to helpe to quicken the motion and to cherish. Now because the motion of the man is the cause of the motion of the horse, he must obserue that it may cheifly be in those parts of his body, that the horse may haue the best feeling thereof, and yet that it may be the least apparant to the eye, which are those parts that are next to the horse, and that is from the middle to the knees, in regard those are the apter parts, for the ministring feeling to the horse, and therefore if he would haue his horse turne on the right hand, let him thrust his left knee close to his saddle point, but if on the left hand, then his right knee, and if to goe forward then to yeeld his thighes a little forward, but not to raise himselfe vpon his stirrops, (as many reputed horsemen doe) so that a man may see clearely betwixt his seate and the saddle, for so he doth stretch his stirrops so straight, that it doth rather cause stay (in the horse) then helpe forward, because it is a helpe to cause a horse stop: and againe, if he would haue him stop, then let him seate himselfe more firme, in the hinder part of his seate, and thrust his feet more straight in his stirrops, then vsually he doth, whereby his stirrop leathers may be the more stiffe, and that will make his horse keep a firme body. But if he would serue his horse for any other motion, as to helpe his horse in his trot, pace or any other assault, for delight, then let him clap both his knees close to the points of the saddle, and onely keepe time with his seate, to moue the better spirit to the horse: and not to sit as some doe, (which are not esteemed the worst horsemen) without any motion, (like logges) on their horse backes, with their legges stretched out in their stirrops, (as if they were on the racke) but as their horse causeth them, (they forcing him by extremities,) hauing no agility to helpe him; therefore

[c] How to helpe the horse with his body.

Note this absurdity.

[a] The true vse of the stirrop leathers. *1. Pra. 29.* [a]

Theo. 13. k.

(as

(as I haue ſaid) it is meete that the man ſhould haue an apt body to help his horſe.

Againe, he muſt helpe his horſe with his legges, for they are (in like manner) meanes for motion forward, by ierting them quickly forward in the ſtirrops, without ſtaying them at that ſtreſſe, and likewiſe for turning of either hand (as I haue ſhowne in the laſt Chapter;) but theſe helpes in regard they are ſo apparant, are not to be vſed continually, but onely at the firſt beginning, and euer as the horſe doth grow in perfectneſſe, ſo to mitigate them till they be reduced to the true helpes of the ſeat (as afore ſaid.)

e He muſt help with the leg.

Now the man muſt alſo helpe his horſe with his hand (carrying it, (as before I haue ſhowne,) in his turning, laying the contrary reyne cloſe to his necke, for weakning of it, and for diſlocating his head: alſo it doth helpe in his ſtop with holding his hands a little more firme: and for the better preſeruing of his mouth, when he would haue him to ſtop, let him iert his body backe and his feete forward, and with a little vſe, that will make him ſtop the more willingly, if he hold a while ſo, till hee feele his horſe to yeeld: but theſe helpes, (in like manner) are but for the firſt, which afterward muſt be left, by degrees, as the horſe waxeth cunning. And the hand is alſo to cheriſh either with the great end of the ſwitch, with clawing the horſe betwixt the eares, holding the reſt of his body firme without motion, or with clapping or clawing the Horſe on the necke or ſhoulder which will (much) fortifie his well doing.

g The application of the hand

And laſtly, the tongue is to quicken the motions with chearing him vp, with the helpe thereof, as hey, hey, or howe, howe, or ſuch like; and likewiſe with vſing ſome inarticulate voyce, as by cloſing his lippes, and opening them ſodainely, which may ſound, as *paw*, or elſe by laying the tongue flat to the roofe of the mouth, letting it depart from thence, at the (inſtant) opening of the neither chappe, or by ſome ſuch like meanes, which may ſtirre vp the horſes alacrety. And alſo the tongue is to cheriſh whilſt the hand doth clappe or rubbe, in ſaying, So my roague, there my boy, holow my wench, or ſuch like.

h The helpe of the tongue.

Now the reaſon of that is, becauſe the mind of the man is as

[i] The motions of the man is an index to the horse.

it were the *primum mobile*, and the action of the mans body doth show (as an index to the Horse) the intention of his will: and the horse (being brought to true obedience) doth yeeld the agitation of his powers, to the commaund of the actions of the mans body, (they being perceiued by the tactible sence of the horse) and so the man, and the horse, may be said (as they ought) to be one subiect, through the mutuall concord that is betwixt them. Therefore the man ought to be very carefull, to leuell all his motions by reason, least the wild beasts (aforesaid) should breake into the Vineyard, for want of knowledge, how to vse these helpes, for if they bring disorder with them, then the worke a contrariety, and two contraries can neuer be (at one and the selfe same time) in one subiect, for if the horse cannot perceiue the mans mind by his helps, then doth hee fall to rebell, and when he would haue him to stand, his desire is to go, and when to goe he coueteth to runne, and thereby commeth such a confusion, that the fence is layde open for the deuouring beastes, to breake downe the Vines, and then it will be hard to expell them till they haue made hauocke of the whole worke.

[k] Disorder bringeth a contrariety.

Theo. 3.

Chap. 16.

How the Man should know where to help his horse.

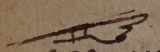
IT is needfull, (also) that the man should haue knowledge in this predicament, (*vbi*) because that when the horse doth commit a fault, the man may the better know how to help it, if he can tell where to helpe him; But for the truer knowledge thereof he must first know the chiefe meanes, by which he shall perceiue from whence the fault doth proceed, least (in not knowing the right cause thereof) he should resemble some Farrier as I haue both seene and knowne) which hath applyed cures to a horse for the staggers, thinking his paine to be in the head, when the (poore) Horse hath beene so foundred that he could not stand, and also like others, who haue roweled the shoulder, and the cause of his halting hath beene vpon a cloyde in the foote.

[a] A lamentable ignorance.

foote. But for the preuenting of ſuch groſſe abſurdities, hee muſt obſerue, that the fault is not alwaies to be reformed in that place where it is ſeene, for an error (as it is ſaid) is not an error ſimply of it ſelfe, but it is the cauſe alſo of other errors. Therefore hee which will helpe his Horſe aright, muſt reſemble the cunning Chirurgion, when he doth deſire to heale an old running Vlcer, doth not preſently apply to heale the ſore at firſt, till hee hath conſidered from whence that flux doth proceed, which doth feed it, and ſo ſtop it, and then the ſoare is ſoone healed afterward: euen ſo, when a horſe doth commit a fault, and that hee doth ſtand need of helpe, he muſt not thinke to helpe him there where it is ſeene, but he muſt expoſtulate, what the cauſe is of that cauſe, and by the ſtaying of that flux, the other effect will be ſoone reformed. *Theo. 7.* [t] A Simile. *Theo. 3.* [b]

Now the ſeat of the man is a more ſure meanes, to giue notice of the cauſe (if it be right or true) then the Vrine of a man, to ſhew the diſeaſe of him, for by the ſeate (if it be perfect,) hee may diſtinguiſh of euery fault, from whence it doth proceed, (if he obſerue the true cariage of the Horſes body) for if his hand be holden in the true place it will tell him the leaſt diſorder of the head, the action of his body, will feele the willingneſſe of the horſes motion, his legges will ſhew the obedience of the Horſe in yeelding to his helps, and by his ſeat he may iudge of the true cariage of his body. [b] A true ſeate iudgeth of the cauſe of errors.

Now when the man doth feele a *non*-obedience in any of theſe, he muſt not thinke to reforme it in the ſame place, where he doth feele the defect, but he muſt conſult with himſelfe from whence the cauſe thereof doth come, and take that away, and then the effect of the other will decay. For inſtance if the horſe leane ſo hard vpon the hand, ſo that he cannot eaſely be gouerned, but either with paine or elſe with looſing ſome grace of his ſeate; then if he thinke to reforme that fault with the bridle, (onely) he ſhall vtterly fayle of his expectation, for ſo he ſhall make his mouth the more hard and inſenſible, for the cauſe doth proceede from the idle cariage of his body, and the ſlow comming after of his hinder parts, therefore he muſt be reformed by giuing his body a quicker motion, and by truſſing his hinder parts more round. *Theo.* 10. [b] *Note.* 1. *Pra.* 23. d. [c] Of a dead mouthd horſe. 1. *Pr.* 24. f.



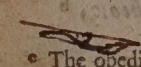
d Of a tickle-mouthed Horse

Againe, if the horse be any thing free and stirring, so that he will not endure to rest vpon the bridle, he must not seeke a reformation therefore by forcing him vpon the hand, for that will make him trusse vp his body the more, and make him more bedlam-like; because the cause doth proceed from the eagernesse of his inward agitation, and so desireth to goe according to his appetite, but being terrified with the bridle, he dareth not to stretch his feete forth, and so dare not rest vpon the hand, wherby he might range his body to his proportionate length: and therefore the man must helpe him by his patience, and giue him leaue to goe mildly, till he hath gotten a habit of stretching forth his legges, and then as he is bold to rake at length he will relye the more vpon the hand.

e The obedience of the Horse is known by the action of his body.

And further, by the action of the body, may bee perceiued the obedience of the motion of the Horse, for if his body will not yeeld to the helpes of the man, then hee must not thinke to helpe that by forcing of the exterior parts, for the cause doth proceed from the interior, because hee is not brought to perfect obedience. And therefore he must helpe that in commanding his disposition, for as the action of the man doth worke according to the agitation of his mind, so the motion of the Horse doth worke according to the willingnes of the agitation of his powers, and therefore the cause of the disobedience of the body, must be helped by reforming the disobedience of his appetite.

Theo. 39. e.



Note.

And likewise by the helpes of his legges hee may iudge the tractablenes of the horse, for if he will not turne on either hand at the motion of them, then the cause doth proceed from the hastinesse of the man, in that hee put him to that lesson, before he was ready for it: because the horses body is gouerned by the hand, and therefore if he will not obey without force, hee must helpe that in quickening of his mouth, (as before I haue shewne) for if he be truly mouthed, he will obey the least motion that he can vse.

f The true carriage of the Horses body is knowne by the Mans seat.

And in like maner, by his seat, he may perceiue the true carriage of the horses body, for if it be perfectly stayed, then hee shall find great ease in the horses motion: but if he be lash bodied, then he will shake him and keepe false time therewith: and there-

therefore if he lift his fore feet ouer high, and worke too much with his shoulders, it is becauſe his hinder parts doe not come after faſt enough to ſet his foreparts foreward, and ſo hee muſt helpe that by helping on his hinder parts with his body: But if he lift and ſhake behind, then the cauſe is that hee doth deſire to goe faſter on with them then the foreparts will make way, therefore he muſt help that by rayſing vp of his parts before, to make them ſet foreward, that the hinder parts may haue liberty to follow after: and the cauſe of this operation in the contrary is, that if the Horſe be lighter before then behinde, then the working vpon his hinder parts doth keep downe the fore: becauſe that whereas (before) the hinder parts were made the more heauy, (in regard he did repoſe the moſt ſtrength in them, to ſtriue with his fore parts) now the other ſhall beare a proportionate waight, whereby they ſhall be made the heauier and the other more light; and ſo for the hinder parts if they be the more light, (as moſt Horſes are through the abuſe of the hand) the like reaſon for the foreparts. And in like manner the cauſe of all other errors may be iudged of by the like obſeruations, which for to ſpeake of would be infinite; and therefore theſe ſhall onely ſuffice to giue a ground for the reſt, with taking paines to conſult from whence the cauſe of other errors doe ariſe; and alſo they may be better perceiued by practiſe then by reading.

g If an error be in the fore parts the cauſe thereof comes from the hinder, and contrarily.

Chap. 17.

How the Man ſhould know when to helpe his Horſe.

AMongſt all the worldly gifts that are beſtowed on man there is none more precious then Time, for it is both the Procreatrix, and deuourer of all ſublunary things, in regard that as in time they flouriſh, ſo in time they fade againe; and as thoſe that are vegetatiue in time doe grow, ſo contrarily, in time they are cut downe; and againe, as there are but foure irreuocable things, as *Tempus, Iuuentus, Verbum dictum, et Virgi-*

nitas,

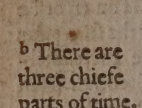
[a] Time the worker of all things.

nitas, so this of time is the chiefe of all the rest, because they are all comprehended in it, for without it there is not any thing can haue perfection.

Now therefore in regard it is such a necessary thing, that all other things are concluded, by it: it is requisite that a Horseman should haue knowledge how to vse it, and also how to distinguish of this predicament (*quando*,) least (in not knowing when to helpe) hee should sooner spoyle then repayre. Wherefore that hee may the better answere to this interrogation (when) let him obserue the three (chiefe) parts of time, which is, the preter, the present, and the future; now the preter time being lost wilbe a good caueat for him to beware of the present, that in making true vse of it, it may bring profit to the future. Now for the better Iudgement how to vse the present time, he must abreuiate it till hee come to the *punctum temporis*, (which is *nunc*) because the horse is (onely) sensitiue, and hath his chiefe apprehension by feeling, and therefore if he doth not helpe in the very instant, he cannot conceiue the mind of the man by his helpes, the which that the horse may the better apprehend, the man must be carefull to obserue as well the first motion, of the inward disposition, as of the outward action, for the horse doth not commit any outward action, but it doth first proceed from the inward desire, which the man may very well perceiue, by some of these characters; as either by standing, or by the casting of his eye backe, so that the white thereof may be seene in the fore parts, or by the laying of his eares (either one or both) in his necke, or by the holding of his wind, or else by the trussing vp of his body, any of (all) which so soone as he shall perceiue, let him helpe him instantly, vpon the first show of any of the (foresaid) notes, least (if it come to the action of the body) it will not be reformed without corrections.

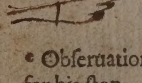
[b] There are three chiefe parts of time.

[c] The distinction of time is the ground of horsemanship.



[d] Caracters to know the horses disposition. *Theo.* 34. b.

Therefore he must obserue, that if he be desirous to haue him stoppe, if in his stopping, hee desireth to stand so firme with his body that it is not apt to moue againe at the first motion; then hee must helpe him at the very instant, with the ierting of his feete forward (sodainely) vpon the stirrops, for that will helpe to set vp his body, more roundly



[e] Obseruations for his stop.

roundly together, whereby he ſhall be more ready to obey the next motion. And if he looke (either) doggedly with his eyes, or elſe lay his eares in his necke, it argueth an intention of ſome rebellion in his deſire: and therefore he muſt refell ſuch perturbations, by the ſound of his voyce. And againe, if hee feele his wind to ſtoppe, or that he truſſe vp his body, (more then ordinarily he ſhould) then it is a ſigne of further diſobedience; and therefore vpon the firſt feeling of which, the man muſt thruſt him forward, (in his ſeate) to help his horſe in his motion, that it may be the more quicke, and ſo cauſe him to beſtow that ſtrength of wind and body, in the quickneſſe of his motion, which he would haue kept (otherwiſe) for the working of his deſire. But if theſe helpes will not be ſufficient for the preuention of ſuch qualities, as are intended, (by the ſhow of the ſaid characters) and that (either through the ſullenneſſe of the horſe, or the negligence of the man) they muſt needs become to the action of the body: then they muſt be reformed by the helpes of correction, in the which he muſt be very carefull to proportionate it according to the quality of the offence, and the diſpoſition of the horſe; which I meane not (here) to ſpeake of till I come to intreate of their vſe.

f When helps faile correction muſt preuaile.

And laſtly, time is a great fortifier of the horſes memory, not onely by the continuing of his labour, and abreuiating it, but alſo by the continuing and abreuating of reſt, for if the man cannot diſtinguiſh betwixt, labour and exerciſe, to change the one into the other as occaſion ſhall bee offered; there will bee great errors committed through his ignorance; for if he be any thing prone to obey the helpes, then he muſt exerciſe him by a little at once, and often, till hee hath gotten ſome habit by practiſe, but if he be of any rebellious diſpoſition, then he muſt put both himſelfe and his Horſe to greater labour, till hee hath gained ſome obedience in yeelding to his helpes, and euer as he findeth willingneſſe, ſo let him abreuiate his labour, till it come vnto a gentle exerciſe to delight the horſe in his well doing. And heere (in my iudgement) they are much deceiued, which fall into the extreame of lenity, as hath been ſaid, that will not put a Horſe to any thing more at the firſt then he will willingly doe of himſelfe, whereby he doth get ſuch a habit of

ſ He ought to diſtinguiſh time by reſt and labour.

Theo. 9. 1.

ſelfe-will

selfe-will, (as it may be termed) that when he shall be wrought vpon to be brought to obedience, then doth he proue so stubborne, that it will triple the paines, to reforme his desire, more then it would haue done at the first; nay, it maketh many horses to be accompted Iades, in regard they cannot tell how to manage them, to gaine that after which they let slip at the first. And the cause heereof is, that they worke by the figure *Hysteron Proteron*, in setting the Cart before the Horse, which will excuse *lapsis linguæ*, but will confuse *opus formæ*, for they do cherish before there be obedience, whereas there should first be obedience, and after they should cherish.

[a] The cause of many Iades. 1. *Pr.* 18. a

1. *Pr.* 19. d.

[d] Of the time of rest.

And also they must be carefull to respect the time of rest; for till he conceiue the minde of the man by his motions, hee must not rest long, and his exercise must be little and often, for if he rest long before he hath some ground, hee will forget betwixt times, and so be alwayes in learning, and by that meanes oftentimes cause restiueneſſe: for as long rest doth increase strength and courage in a Horse, and also doth ground that the better which he hath learned, whereby hee doth it with greater delight; euen so, long rest before hee be fit for it, doth bring strength and courage to the contrary effect. Wherefore these distinctions (of time) being truely obserued, he shall easily finde how profitable this particle thereof (*when*) is for the perfection of his labours.

Chap. 18.

How the Man should know the disposition of the Horse.

HAuing heeretofore set forth the *Theoricke* Part of the Man, how he should learne his owne duty; now I thinke it also necessary to speake somwhat of the disposition and quality of the Horse, that the man may the better iudge how to vse him in his kinde, that so hee may bee brought to the right knowledge of his minde, and by that meanes he shall be accompted a perfect and compleate Horseman, in knowing how to vnite and conioyne the appetite or desire of the Horse to his will, that thereby

[a] He is a compleat Horseman that can tell how to win the desire of the Horse to his will. *Theo.* 33. c

thereby they two may be made one subiect both in agitation and action. For the concord betwixt the Man and the Horse, hath some affinity to the contract betwixt a Man and his Wife; for the Woman before she betake her to a Husband is her own maister, and doth whatsoeuer pleaseth her selfe, but when shee is married, then shee should depend vpon the gouernment of her Husband, and they both should will and doe one thing (if they would increase prosperously:) But if there be a repugnancy betwixt them, so that one doth scatter as the other doth gather, the one willing one thing, and the other doing another; then in stead of setting vp they pull downe, and where they should cherish amity, they foster enmity. An Allegory.

Euen so, a Colt before he come to be handled, it is its owne maister, going at liberty and doing what it lusteth, being without subiection: But when it commeth to be backed, then it must bee subiect to the yoake of obedience, and yeeld to the command of the Man, and so bend all its actions to the will of him, that there may be a simpathy and concord betwixt them: but if there be, in like maner an opposition the one against the other, and that the Horse will not obey to that which the Man doth desire to haue him doe, (by his motions they being quicke and gentle) so that when he would haue him stop or retire, he will go forward, or to goe foot-pace, hee will either trot or gallop, &c. Then let the Man force what he will by extremities, (if he cannot tell how to bring him to obedience) they will agree as a Dogge and a Beare, alwayes wrangling or fighting, for whereas there should bee an orderly progression by obedience, there will be a confused subuersion by resistance. Theo. 7.[c]. Theo. 20.[c] [b] No good progression without obedience.

Therefore for the better establishing of this combination betwixt them, it is requisite that the man should enter into the disposition of the horse, that he may the better proportionate his helpes and corrections, according to the inclination of him. Now by the disposition I vnderstand that which many heretofore improperly haue termed nature, the mistaking of which word hath much defaced this Art among the common sort, as I haue already shewed:) For it is holden, (as it is most true) that no man can change the nature of the horse; but this is to bee vnderstood, of the nature or essence that the Colt receiueth Theo. 2.[b]. & [u].

ueth at its first forming, for then presently it doth receiue its properties, which indeed cannot be changed. As for instance, it then receiueth that naturall difference from Man, which is to be an irrationall and sensatiue Creature, (although it may bee said to be a liuing Creature) and therfore cannot by any meanes be made rationall; and likewise its voyce to be *non significatiua*, and so cannot be altered; and againe, nature hath giuen it to goe vpon the earth, and therefore Art cannot make him flye in the ayre, and many such like which onely are immutable from nature: but those accidents which come to the essence or nature of the *individuum*, which *recepit magis aut minus, et augeri aut minui potest*, either in quantitie or quality, by Art may be reformed, and may both be encreased and diminished, as stoutnesse and weaknesse of courage, swiftnesse or slownesse, dullnesse or freenesse, and such like, in regard the cause of such diuersities (for they are not contraries) proceed from *patibilis qualitas*, for the body is moued according to the appetite or lust of the horse; or else what should be the reason that the more vnlikely horse for shape should beat and make a Iade of that horse which is more likely to the eye, if the defect of shape were not helped by Art.

[c] Naturall properties cannot be changed.

[d] Accidentall qualities may be altered.

[e] A Horses body is moued according to his appetite. *Theo.* 33. [d]

Wherfore seeing this old cloake which hath so long couered the ignorance of men, (I meane the nature of the horse) hath goten such a rent that it will not keep off any more raine; let them shake it off, and cloath themselues with that which will hold out water. For let the man enter into the disposition of the horse, and gouerne himselfe, so that he may vse him accordingly, he shall finde that many things which before were held impossible will be effected with much facility.

But becausse no certaine thing can limit an vncertaine, therefore it is very hard to set downe a certaine grownd, how to know the true disposition of euery *individuum*, for there is nothing more generall in the workes of nature then diuersity, becausse there are no two thinges that are absolute, like or dislike one another; for as it is, *quot homines tot sensus*, so many men so many mindes, euen so it is, *quot equi tot sunt dispositiones*, that there are as many dispositions as there are horses. Therefore I will not speak thereof any more but only of the two extreames,

Theo. 28. [a]. 1. *Prac.* 25 [c]. *Theo.* 36. [h].

[f] There are as many seuerall dispositions as there are Horses.

which

which is dulneſſe and freeneſſe, becauſe that all the other are participating of either of them more or leſſe, but the difference muſt be iudged according as the man ſhall find the inclination of the Horſe by working, for by practiſe it may bee better perceiued then by preſcribing.

But yet there are foure cheife obſeruations, whereby the man may haue the better ground how to iudge of his diſpoſition of: which the firſt is his will, (as it is termed, for he hath *ſponte* although improperly, becauſe it is *per appetitum*, but not *conſultationem*) the ſecond, his wind, the third, the aptnes of the cariage of his body, and the laſt is, eaſie command of his mouth: all which (if they be rightly obſerued) will giue a ſufficient inſtance of the horſes inclination. Wherefore for the better conceiuing of them, I will ſpeake more thereof in their proper places, becauſe I will not confuſe the vnderſtanding of the deſirous practitioner, (by degreſſion) leaſt he ſhould be diſcouraged (thereby) and ſo trodden downe that he ſhould not delight to grow in this Vineyard, whereby he might yeeld fruite both pleaſant and profitable.

§ How to know the horſes diſpoſition by 4. charaters. *Theo.* 6.

Chap. 19.

Of the Dulneſſe in the horſe.

Becauſe thoſe horſes which are ſaid to be ſadde or dull, doe deſire the greateſt iudgement and depth of this Art, therefore it is needfull for the man to know the cauſe of the ſame, that he may the eaſilier conceiue how to reforme them: for the cauſe doth not proceed from the imbecillity of nature (as it is imagined) but from the dogedneſſe, and ſtubborneneſſe of his appetite or deſire, and therefore they will aske both the greater paines, and the longer time for their reforming, then thoſe which are more apt and tractable, for the proofe whereof I, for my part haue not had any colte (theſe many yeares, howſeeuer his ſhape hath beene, if I haue had the firſt backing of him, that hath proued dull; by the which I haue obſerued, that the cauſe thereof is more from the ignorance of the man (in regard

1. *Pra.* 24. [k].

1. *Pr.* 15. [b].

a The appetite of the horſe is the cauſe of any diſobedience.

Theo. 24. gard he could not tell how to vse him according to his disposition) then through any defect in the nature of the horse, for if nature should be condemned for all those horses which proue sad in their trayning, then it might be said that it framed more to be without vse, then for vse, (because there are more sadde and vnwilling horses (by many) then there are free and gentle,) *Theo. 2.* which thing (for to hold) is very absurd, because *Natura nihil agit frustra*, Nature neuer made any thing in vaine.

Now for the better illustrating hereof I will vse this simile, suppose two men, (of what stature soeuer, whether equall or vnequall) if one of them be willing and the other vnwilling, he that is the more willing will tyre two (such as the other) of the aduerse part, and yet the cause is not through the inbecility of nature, (for it may be that the vnwillinger is of a farre more able body then the other) but it is rather through the idlenesse and slothfulnesse of the mind, in that hee hath more delight in taking ease then desire of paines. Euen so, the cause of those horses which are accounted sad, doth not proceed from the weakenesse of nature, (for many of them are of a stronger body, then the other,) but from the stubbornenesse of his desire or lust, (in that he taketh more delight to follow his appetite, then obedient actions,) so, that he will doe no more then he is forced vnto, and that (also) which he doth, will be very vnhandsome, and vnseemelily done. And further they obiect, that those horses which are of a thicke forehand, short necked, dead mouthed, and vnnimble bodied, will very hardly, (or neuer) be brought to any good riding: and verifie it also by my simile, for those men (many of them) which are of such an idle disposition, had rather starue or bee hanged, (as dayly experience doth show) then to take any diligent or painefull labour.

Note a good simile.

A retortion of the simile.

To which I answer, I confesse they will be the harder to be brought to good riding, in regard they must both haue greater paines, and longer time bestowed, vpon them, and also they must haue the greater iudgement, (both in helpes and corrections) for their perfection: but yet to say that they will neuer be subdued, it doth argue more their idle minds, then any impossibility in the horse. For instance, if a man haue two peeces

of

of wood to worke vpon, the one ſmooth & eaſie, the other knotty & hard: it is no conſequence to ſay, that the knotty peece will neuer be brought to any good perfection, becauſe it requires more paines then the other, for it may be made formall, (as well) but it muſt be both with greater paines, and more care; ſo for one of thoſe (afore ſaid) horſes, it is no conſequence to ſay, they will neuer be brought to any good perfection becauſe they will neither ſo ſoone, or eaſily, be brought to good riding, as the other which are of a more mild inclination, and perfecter making: for ſo they condemne themſelues both of ſlothfulneſſe and ignorance in the Art. For (it may be ſaid) the Horſe will neuer be brought to true riding, becauſe the man will not take the paines to bring him thereto: for if he doth not take the greater delight in his profeſſion, ſo, that his deſire may be more then ordinary, the paines will ſo diſcomfort him, that he will thruſt himſelfe into the former ranke, and had rather be ſtarued in the froſt of ignorance, then hee will take the paines to thaw himſelfe with ſuch a laborious reformation.

A Simile.

[b] Ignorance holdeth an impoſibility.

[c] Idleneſſe the nurſe of ignorance.

And likewiſe they ſhow their ignorance, in that they cannot tell how to reforme ſuch horſes, more then euery ordinary profeſſor: for euery one (almoſt) can tell how to ride thoſe horſes which will come to riding of themſelues, and therefore he that would be held worthy to be grafted in this Vineyard, muſt be induſtrious and painefull, to conſider the cauſe, wherefore the Art was inuented, and ſo, to weed out ſuch weeds as might ſmother, and choake him, before he can grow to ſuch perfection as to bring forth any fruit.

[d] That is no Art that is knowne to all men.

Obiection.

And whereas they may obiect that thoſe horſes which haue ſuch groſſe characters (as is afore ſaid) are like to thoſe men that are of ſuch idle diſpoſition, (as hath beene ſhowne) and ſo they may be killed, rather then be brought to any good or commendable riding. I anſwere, they doe not regard the difference betwixt them. For thoſe men (being reaſonable creatures) (although in that reſpect, they are worſe then the vnreaſonable) they make their election by conſultation, whereby they chuſe that which is moſt pleaſing to their mind, but becauſe they know it is not lawfull nor commendable, they to cloake their corrupt nature, doe oftentimes diſſemble with the world, and

so (Hypocritically) are brought to take a little paines for ostentation, being eye and time seruers: but when they come to the triall, indeed, then they show the corruption of their minds, for they will rather fall to vnlawfull actions, (they being more pleasing to their sensuall appetite) then, to be subiect to liue by reasonable and lawfull meanes.

But the horse (in regard hee is an vnreasonable creature) doth not make his election by consultation, but *per appetitum* or *fugiens*, for when he doth any thing, (that is contrary to his inclination) he doth *per fugiens*, rather yeelding to obedience, then to hazard the destruction of nature, (he hauing a naturall instinct of shunning (if the man haue knowledge how to apprehend his first yeelding;) and then afterward he maketh his election, *per appetitum*, he obeying with delight, and then if hee be once brought to obedience, (the man hauing knowledge how to keepe it by proportionating of his helpes and corrections, according to the quickneſſe or slowneſſe of his capacity) he may be sure (that in time) he will come to a true manner of riding: for they are no eye pleasers, nor time seruers, but time workers, where their disobedient doggednesse, is brought to obedient willingneſſe. For there are none of all these which are accounted so dull in their handling, but when they were Foales, they would leape, skippe, and play as nimbly, and show as great delight and courage, as any of the other sort: and therefore they may rightly be compared to some youths, which are both quicke and delightfull, and also will show as great spirit (in play) as may be, but when they come to labour, they goe about their busineſſe so idly, as if they had neither life nor lust, which their idleneſſe doth not proceed from any imbecillity of body but vnwillingneſſe of the mind. Euen so, the dulneſſe of these Horses doth not come from nature, but the dispoſition, and therefore Art was inuented to helpe nature, to a restitution of the primary creation.

* A horse is no time-seruer.

Theo. 2. *

CHAP. 20.

Chap. 20.

Of the free Horse.

NOw those Horses which are in opposition to the former, are said to be free, and so because they are more willing to goe forward then the other, are held that they may be brought to commendable riding of themselues, without any great pains taking or iudgement in the Art: thinking that if they goe freely enough, then they ride well enough. But therein they are also deceiued, for the Art doth not only consist of the forward going, but also in the manner of going; and therefore there is as great diligence to be vsed in this Art for them, as for the other (although in an other difference:) For there must be great care taken of the man, least that hee, through either too much haste or choller, doth not passe the limits of the mediocrity; because if hee cannot tell how to mitigate the fierceneſſe of the horse by his milde gouernement: hee shall adde more fuell to the fire, and so cause all to be sodainly (in respect) consumed, for by that meanes the Horse will resemble the Prodigall vnthrift, that doth spend more in a yeare (through following his licentious appetite) then would serue him spending all his life time, (being disposed of by reason:) Euen so, the horse, (if he be suffered to goe after his desire and lust) will spend more of his strength and courage at the beginning, then hee would doe in performing great time of toyle (if the man haue discretion to gouerne him) and so by their franticknesse they are soone tired and oftentimes lamed, because they haue no reason to consider what is good for themselues. And therefore the man must thinke that it belongeth to his care and duty to husband his freeneſſe so, that (by his obedience) he may be brought to spend no more then is requisite, for because the guide and gouernment of the horse dependeth vpon him, he must seek to mitigate his fierce heat by temperate moisture, and not suffer him to goe after his owne lust and desire, but according to the mans minde (it being rul'd by discretion and reason: For the

[a] The iudgement of men is that if a horse goe freely, hee goeth well.

[b] A free horse may bee said to be prodigall.

[c] Obedience is the true reformation.

1. Pr. 27. 2

want of true knowledge hereof is the cause of so many bedlam and run-away Horses as there are.

And heere the man must likewise be carefull, least in desire of keeping them from Prodigality, that hee suffer them not to fall into the other extreame of miserableness; for so in shunning of *Silla* they fall into *Charibdis*: For if one for feare least hee should adde too much fewell to the fire, put either very little or none at all thereto, then the fire doth either burne dimly, or else goeth out. Euen so (if he doe not proportionate his helpes and corrections, (according to the disposition of the horse) in not giuing correction enough, hee will loose a great glory in his actions, or else in not giuing him any, in letting him doe what hee lust, hee will become so stubborne and idle, that his courage will bee (as it were) vtterly extinct, and hee will bee as ill as the former, doing that hee doeth without any grace.

No true knowledge except it can worke vpon either of the extreames.

Therefore howsoeuer the man may conceit himselfe to haue knowledge in this Art, yet let him assure himselfe, that except hee can tell how to bring both these extreames (of the sad and free horse) into the meane, he is farre from the true knowledge therein, and is not worthy to bee grafted in this Vineyard, because his fruit will be tart and distastfull, rather then any thing sweet and pleasant. But because, the effecting of these kindes, doth consist chiefly of those foure obseruations, which I haue set downe in the end of my 18. Chapter: I will omit to speake of them heere, till I come to speake thereof in their conuenient place, where I will but only touch them, (it being enough for the first impression) and so resemble the Physitian, which doth prescribe a potion for his patient, but doth not show the seuerall operations of euery particular: For (as Mr. *Hall* saith,) Skill too much showne looseth it grace, as fresh colours change by much opening, and are soyled by too much handling. But if I shall perceiue that this my poore Widowes mite shall be taken thankfully then it will encourage me for further paines (if God permit) to set forth many things more plainely, which heere I speake of, but superficially, and darkely, because I would not haue the conceited knower to glory too much in his iudge-

Mr. *Halls* Meditations.

ment

ment, till hee hath taken paines to gaine his knowledge by practiſe and experience.

Chap. 21.

Of Corrections.

IN the next place by order I ſhould ſpeake of thoſe chiefe Characters by the which the man may iudge of the diſpoſition of the horſe; but becauſe they doe depend much vpon helpes and corrections, I thinke it not amiſſe firſt to ſet downe the vſe of them, that hee may the better know how to apply them, according to their ſeuerall ends. And moreouer becauſe I will not ſpeake any thing of them in the *Practicke* Part of this Worke (for making confuſion by digreſſion) I will only infuſe them into this boxe, that he may carry them in the *Theoricke* of his minde, till hee come to apply them for their neceſſary vſes: and therefore, except the man doe rightly vnderſtand this *Theorick* Part, it will be very hard for him to performe the *Practick*.

a *Theoricke* giueth euidence, but *Practicke* iudgement, and ſo no man can giue iudgement without euidence.

Now the vſe of corrections are onely to bring the horſe to perfect obedience; for when hee will not yeeld to the helpes aforeſaid, then the man muſt command him by corrections: But heerein he muſt haue a great reſpect that he doe not follow his owne will too much in correcting, leſt in ſtead of the deſire of obedience, he beget rebellion; but that he haue a care to proportionate them according to the ſtubbornneſſe or gentleneſſe of the Horſe.

b The vſe of Corrections.

Wherfore that the Man may record (in his memory) the ſeuerall kindes of corrections, and carry them in the treaſury of his minde, whereby he may diſpoſe of them for his better vſe and profit; he muſt obſerue that there bee ſixe ſortes of them; that is to ſay, the Voyce, the Stirrop, the Calfe of the Leg, the Switch, the Spur & the Bridle. All which he muſt haue a diligent care to know how to vſe euery one of thē in their ſeuerall kinds, if he deſire to get any true knowledge in this Art: for if he for want of knowledge in them, doe vſe any of them improperly, that is, when an error is committed, (not rightly perceiuing

c Corrections are of 6. kinds.

from whence it doth proceed) in stead of the milder correction, he vse the sharper and so of the contrary. Then he doth resemble the vnskilfull Chirurgion, which hath applyed corrasiue medicines to a greene wound, or that hath suffered it so long (through negligence) that it hath come to bee the gangrean, and so become mortall. Whereby he shall loose a great deale of time, (both which he hath spent before, and also that hee shall spend after) for the reforming of those errors, which will ensue thereby, for (as it is said) it is more hard to purge error from Art, then it is to teach the ground of the true Art.

[d] Not the correction but the vse that worketh effect.

Theo. 6. [a].

Chap. 22.

The manner of correcting by the voyce.

AS the voyce is a kinde of helpe to comfort and cherish the Horse, so is it also a manner of correction, because it doth bring amazement to him, by the sodaine and sharpe sound thereof, not that he doth so much respect what the Man doth speake, but the manner of speaking, for if he vse reuiling termes in a mild speach, the horse doth hold them words of cherishment, in regard hee hath not *anima intellectiua*, nor likewise can he conceiue of glosing words if they bee deliuered in the contrary: And therefore the man must haue a greater care how he doth speake, then what hee speaketh; but yet for the properneſse of the speech, it is fitting hee should vse reuiling words in a sharpe manner, and gentle speech in a milde sort.

Theo. 9. [a].

1. *Pract.* 14. [f]

But because it is the gentlest kinde of correction, therefore I speake of it first, in regard it ought to be the first in vse, and when that kind will not preuaile, then the other is to be vsed, (according to the discretion of the man. (But for his better vnderstanding, he must obserue that it is the most preuayling at the first handling of the colt (although it is much vsed amongst many, all the time of their teaching, with saying, Turne here, backe I say, stand, and such like; with such an exalting sound, that I haue hard them a furlong off, which vse (me thin-

[a] How the correction of the voyce is to bee vsed.

(keth

keth) is more proper to Carters then to Horſemen, becauſe they haue the motions of the body to command the Horſe withall, but the other haue not, and therefore, it is not ſo commendable (for them) to vſe it (ſo generally) after the Horſe is made domeſticall and gentle, and that hee hath the vſe of hand and foote. And yet I doe not deny but (whilſt the colt is in commanding) it is very neceſſary, for the fortifying of the Horſes capacity, for by it he may the more eaſie and ſoone conceiue the will of the man, becauſe euery beginning (in any thing) is hard at the firſt, therefore the more helpes and corrections, (if they be appendixes one to another) the ſooner may the Horſe know what to doe, (if they be vſed in due ſeaſon.

b Euery beginning is hard

And therefore when the Colt is firſt haltred, if he be fearefull and skittiſh, (when the man doth deſire to come to him by the gentleſt meanes he can,) then if he vſe the correction of the voyce (by ſpeaking ſharply and ſodainely vnto him.) (With ſaying, Will you Roague, Ah thou Traytour, So thou Villaine, or ſuch like,) it will helpe to bring him into the more ſubiection, ſo that he doe not perceiue the man to be timerous. And it hath the ſame operation in the ſtable, for when hee doth any thing about him, (there) if he ſee that gentle meanes make him any thing ſtubborne, then let him vſe the correction of the voyce, and laying his hand vpon the head-ſtraine of the halter, twitch it ſharpely to his head (vpon the very inſtant) and it will much preuaile (for ſubiection) and alſo at his firſt backing, if he perceiue (by any of thoſe Characters which I haue ſet downe in my ſeauenteenth Chapter,) that he hath any dogged inclination, then thoſe words of correction will be a great meanes to refell ſuch perturbations. And further, when he goeth forward, if he would haue him ſtand, if he vſe the word, Stand, it will be a great helpe to the Horſes capacity, (till he hath gotten the true vſe of the bridle,) and alſo, when he would haue him to goe backe, if he vſe the word, Backe I ſay, and likewiſe in turning, if he ſay, Turne, all which are as guides to direct the Horſe to the knowledge of the mans minde, which, when hee hath gained, then let them bee left, (by little and little:) for if they be too commonly frequent, they will make the Horſe very careleſſe, (through too much cuſtome) for words to

Theo 9. d

1. *Pra.* 14. f

(a)
Theo. 17. d.

c Too much of any thing cauſeth loathing.

the Horſe, are like the report of a peece, which doth terrifie at
A Simile. firſt, but yet through vſe, (when he doth feele no other griefe but the ſight of the fire, and the ſound of the report) he will be nothing fearefull. Therefore if they ſhould be vſed when they haue loſt their operation, it would (not onely) be held a rediculous thing to the hearers, but alſo it would worke no effect in the Horſe, and ſo the man might be reſembled to the vnskil-
A true application. full Apothecary, which doth gather leaues in Autumne, to make drugs of, when the ſappe and moyſture (wherein conſiſteth the vertue of them) is dried vp, becauſe he hath ſeene (the buddes) gathered in the ſpring.

Chap. 23.

The correction of the ſtirrop.

THe correction (of the ſtirrop) is alſo very auayleable, for a yong colt, for it is the gentleſt correction that can be vſed, for the reforming of any diſorder of the fore parts, that is, either the head, the ſhoulders, or the carrying of the ſnaffle on the one ſide of his mouth, and ſuch like. Therefore if the horſe carry his
1. *Pr.* 25. [1]. head on the left (or nar) ſide, then the man muſt correct him with the ſtirrop on the contrary ſide, by ſtriking him ſodainly on the
[a] The vſe of the ſtirrop. farre ſhoulder: which ſodaine motion, will bring an amazement to the Horſe, and ſo cauſe him to looke to that ſide, that hee is diſquieted on: And likewiſe, if he carry his head on the right (or farre) ſide the like correction muſt be vſed, with the ſtirrop on the left ſhoulder, which will bring the like effect. As alſo, in his turning, on the right hand, if he doe not carry his body vpright, but thruſt out his left ſhoulder, then if he ſtrike thereon with the left ſtirrop it will make him take vp his fore parts more nimbly, and cauſe him to turne both roundly and gracefully: And ſo the like order muſt be obſerued, if he thruſt his right ſhoulder forth, when hee would haue him turne on the left hand.

And likewiſe if he carry not the ſnaffle truely (in his mouth) but couet to draw it to the right ſide thereof, then the man muſt

pull

pul the left reyne gently, with the ſame hand, to bring the ſnaffle into its due place, which (when the horſe doth feele) if he follow with his head, and ſo looke to the left ſide? then he muſt likewiſe ſtrike him on the right ſhoulder, to bring his head againe into the its right place, but he muſt obſerue, that in the very inſtant ſtriking him (with the ſtirrop) he keepe his left hand firme vpon the reyne, to keepe the ſnaffle from yeelding, and ſhake his right hand to cauſe the Horſe open his mouth that the ſnaffle may come to its due place, when he doth looke (againe) to the right ſide; and in like manner the ſtirrop doth produce the like effect, if he carry his head to the right ſide, when hee doth pull his right reyne to bring the ſnaffle from the left ſide, (if the man ſhake the left reyne to make the Horſe open his mouth, that it may glide vpon the ſnaffle,) when he ſhall looke the contrary way.

b The application.

Note.

Now againe, the ſtirrop doth helpe to correct the Horſe in his ſtanding, for when the man would haue him to ſtop, if hee ſtop ſo ſtuntly, and ſtand ſo firmely, as if he were not to moue any more, then he muſt correct him by ierting his feet forward in the ſtirrops, adding thereto the (correcting) ſound of the voyce, and it will make him truſſe vp his body more roundly, whereby he ſhalbe more apt to preſſe forward vpon the leaſt motion. Alſo, if when he ſtandeth, he carry not a ſtayed body, but that he coueteth to goe backe, or triſte with his body or feete, then let him ſtretch the ſtirrops ſtraight, in the leathers (by thruſting his feete forth hard) and it will helpe to knit his body, ſo, that he will ſtand farre more firmely. But theſe vſes (of the ſtirrop) doe rather belong to the helps then corrections, becauſe they bring no great command, except there be other corrections limited with them.

c How to apply the ſtirrop when the horſe ſtandeth.

Theo. 17. d.

Chap. 24.

The correction of the calfe of the legge.

The calfe of the legge is in much vſe, for to helpe the vnderſtanding of the horſe, for by it he is kept in continuall motion.

motion. Wherefore, the man must haue care to obserue true time (with them) till he hath gotten a habit thereof, for looke what distance of time he would haue the horse to keepe therein, the same must he keepe in the motion of them, and by that meanes, there will be the better concord betwixt them. For as in Musicke, if there be not true time kept, accordingly both with voyce and hand, so that they both begin full and end close, it will bring a great discord to the eare: euen so, (in this) if there be not the like time obserued, that is, if there be not a true proportion, betwixt the motion of the mans legges, and the Horse, so that they both begin and end at one instant, there will come a great discord to the seate. But for the better effecting hereof, (if he would haue his horse to yeeld to the correction of his legges,) he must haue a care that he vse no idle motions, that the Horse (when he feeleth correction by them) may the better know his minde, and so obey.

[a] There ought to be a true time of motion with the legs.

A simile.

Note.

(1) Now that he may the sooner worke his desire, he must learne the effects, the calfe of the legge doth worke. For first, it doth quicken the horse (in his going) for if at any time, he proue idle, and hath no desire to goe forward, then, in the yeelding of his body forward, the horse will not answere, let him giue him the euen stroke of both his legges, and that will quicken him vp: and so much the more if he vse the helpe of the voyce withall.

[b] What effect the calfe of the leg worketh.

(2) And secondly, they helpe to quicken the mouth: for if the Horse will not yeeld to the hand, (when he feeleth the reynes more firme then ordinary,) if he then giue him the euen stroke of the legges, it will make him gather his body more roundly, so, that he will depend more vpon his legges then the hand,

(3) whereby he may the more easily be commanded. And thirdly, they correct in turning on either hand, for if (in turning) hee will not follow readily with his body, then to giue him a single stroke with the contrary legge (as aforesaid) it will worke great effect. But in all these the man must haue a respect to his seate,

Theo. 14. i. for it must be as an index to the horse, whereby he may know the cause of his corrections; for when he doth desire to haue his horse moue more quick, then his seat must be the more loose and instable: but if when he doth remoue his seate, the Horse will not answere, the sodaine stroke of the legges will make him

[c] As the motions for going so the seate for the manner of going.

him more carefull, against the next time; and when to moue slowlier, then to keepe a firmer seate, and cease from the motion of his leggcs, and by that meanes the Horse shall the more easily conceiue his intention. And further, it doth stirre vp his desire, for when hee would haue him to stand, if then hee stand doggedly or carelesly, the correction of them will quicken his spirit: or likewise if he will not goe backe (willingly) but hang vpon the hand, when he doth feele it more firme then vsually, the euen stroke of both the legges, (if it be a Horse of any courage) will make him thrust vp his body more close, so, that he will be (farre) more apt to obey the hand. Which things being truely obserued (of the man) will be sufficient for an introduction to this part of Horsemanship; and therefore for the vse of the legge, for other lessons (in the Art) I will omit till more conueniency.

Chap. 25.

The correction of the Switch.

THe correction of the Switch, is sharper then either of the former, and therefore it ought to be vsed with more discretion, least through the abuse thereof, the horse become either mad or sad. Now for the better vnderstanding how to apply it to the right vse, there must be had a chiefe respect to the horses disposition; for if he be of a stubborne and dogged disposition, then the much vse thereof will make him so careless that hee will not regard it, it being so milde, and he so stubborne. And againe, if it bee vsed much and sharpely to a Horse that is of a greater spirit and free, it will so terrifie him, that hee will burst forth into some Iadish extremity. Therefore it must be vsed vpon necessity, that is, when as either of the former will not preuaile, then it must bee vsed to keepe obedience; for instance, when he will make no account of the Voyce, nor the Calfe of the Legge, then adioyne thereto the correction of the Switch, but let him obserue that when he striketh let it bee very sharpely, that thereby hee may bee caused to yeeld more willingly to the former corrections.

a The Switch must bee vsed according to the Horses disposition.

And

(x) And likewise for the Stirrop, when the Horse will not looke to that side hee is troubled on, let him (in like maner) vse the Switch vpon the same shoulder, and that will cause him to stand in greater feare of the Stirrop the next time. And the like order must be vsed (with the Switch) for the Calfe of the Legge, if at any time he seeme careleſſe of them, but then it should bee done at the instant time of neglect.

b The vse of the Switch for pacing.

Now the correction of the Swicth is yet more proper to that part of Horsemanship which toucheth pacing, because it ought to bee the chiefest sharpe correction, which should bee vsed in giuing the horse his stroke (for his pace,) And therefore it should be carried in such wise, as it might bee both the fittest and readiest for correction, when occasion is offered. But the aptest way to carry it, is in the right hand, with the point thereof downewards, close by the horses right shoulder: that when hee will not answer any of the aforesaid corrections, then hee may be ready (instantly) to correct him therewith on the same shoulder, to quicken him vp the more, that thereby hee may be the willinger to obey the next time: and further, it will make him take vp his foreparts more comely, and so hee will set them forward more willingly. But because this Art of pacing, (being simply respected, without the reforming of other vices) is but one lesson: therfore one manner of correction is sufficient for the teaching thereof, (which is the Switch vpon the farre shoulder;) for when hee will not yeeld to any of the former, then that must bee a releefe for the rest:) Because, if the man should vse many seuerall corrections, (whilst he is teaching his pace) the variety of them would bring such amazement to the horses capacity, that it will be harder for him to know the meaning of them then to learne his pace; and so, (not vnderstanding the cause thereof) he will be brought into perturbations, and so fall to some restiffe quality, which will aske as much time to reforme as the teaching of his pace. Wherefore the Man must haue great care to confine himselfe within the limits of reason in his corrections: lest the rauenous Beasts breake into the Vineyard, and so spoyle the whole worke of his planting.

c How to cary the Switch in giuing a Horse his pace.

d Being the obiect of this Tractate.

Note.

CHAP. 26.

Chap. 26.

Of correcting with the Spurre.

THe Spurre is the sharpest correction of all, and therefore it should bee vsed with the greatest discretion that can bee; for there doe come more errors through the abuse thereof, then of all the rest, (except the bridle:) And therefore it is not to bee vsed but when any of the other will not preuaile. But I would not haue any to vnderstand me so, that I vtterly disallow thereof, for then I should take away the chiefest Instrument which doth period and shut vp the perfection of the horse. For I hold that there is not any horse, (of what disposition soeuer) that can be brought to the height of his grace, except he bee truely commanded therewith; because no man can worke so couertly as he ought without it, in regard it doth exclude all apparant helps and corrections. And therefore when the horse is come to such perfection that you may vse the spurre, then (both for your owne grace and your horses) you must vse as couert motions in your corrections as can bee. But the chiefest thing you must know heerein is to iudge when you shall vse it, least through the ignorance thereof you metamorphose it, and so vse that for a helpe which doth tend onely to correct, as I haue seene many doe, and I my selfe done both to my great toyle and vexation, and also to the tormenting and terrifying of the Horse.

[a] The abuse of the Spurre is dangerous.

[b] The true vse of the Spurre is very necessary.

Now because it is the chiefe conclusion of the Worke, and it is like fire and water, for as they are good seruants, but dangerous maisters, so it is necessary (being vsed by command of reason,) but if it bee a maister for to teach, then it doth burne or drowne all; you must obserue that the correction thereof is not to bee vsed at the beginning, for if you correct with the Spurre before the horse know the vse thereof, it will thrust both your selfe and the horse into extremities: for the horse feeling such sharpe torments at the first, is either discouraged, and so doth proue so sad, that he will not doe any thing longer then

A Simile.

Theo. 4. n.

then the Spurre is in his sides, or else so franticke that hee will thrust vpon his hand, or trusse vp his body and goe loosely and very vnseemely by shaking of his hinder parts: For the preuenting of which you must know when to vse this correction and how to vse it.

(e) *Theo. 4. m.*

d When and how to vse the spurre.

Now, it should bee vsed when the Horse is brought to true command of the hand, and that he is acquainted with the vse of all your other corrections: for in regard it is the nature of euery thing to flye from that which it is most afraid of, if he be corrected with the Spurre, (so that hee feare it more then he doth the bridle) he (for flying from it) will beare vpon the hand, and so will become dead mouthed (which is the Nurse of infinite errors) although before he was very commandable.

A good resemblance.

And againe, you ought to know the vse of all the other corrections, as I haue said, that they may be a perfect ground for him, whereby he may the sooner conceiue the cause of the correction of it: for he that doth put his Horse to the correction thereof, at the first, doth resemble them that put a scholler to the Latine tongue without the knowledge of his rules. Which both may be done, but yet not according to Art.

e All corections depend one vpon another.

But for the better clearing hereof, you must know that all the corrections are, as appendixes one to another: and therefore in the manner of correcting, you must goe *gradatim*, that is, if the horse will not obey the voyce, then you must vse the calfe of the leg: and if he will not yeeld to that, then vse the switch: but if not to it, then lastly the Spurre; for it must bee the last refuge (when not any of the former will preuaile) but the seldomer that it is vsed the better, so that when you vse it you strike soundly, and thereby you shall the sooner make the Horse to yeeld to the other: for easie strokes, and often, will make him sad and careless thereof, and then there is no other remedy for that, but the extremity of the spurre. Wherefore you must be carefull to vse the spurre accordingly (as hath bin declared) hauing also a regard to the disposition of the Horse, and then you shall bring him to such true command, that he will performe, what you wish, with great ease and delight: for when he doth feele (but) the couertest helpes (you can vse) he will obey with what willingnesse you would wish, or desire,

Chap. 27.

The correction of the Bridle.

OF all these (afore said) corrections, there are none which bring such disaster and grosse errors (through the abuse of them) as this of the bridle, for they bring forth errors, but in some particulers, (though their abuse) but the abuse of it doth cause a confusion, (almost) in generall: for it doth daunt and discourage the horses lust and desire, he being terrified thereby with correction, so that he can take no delight in his teaching; againe, it doth displace the head, that he cannot carry such grace (in his going as he should: besides, it doth lacerate and teare his mouth, (whereby it is made insensible) so, that he wil not (without great paines) be made commandable: and then what doth follow, but a disorder in his motion, as a loose cariage of his body, the mishandling of his legges, either by stumbling, going broad before or behind, or beating hye with his fore-feete, and all because he dare not to take such a large stroke (with them) as he ought: and further, it doth make him either labour too much in the shoulders, or else shake with his hinder parts, and so causeth him to goe both vnseemely and vneasely, For the preuention of all which, you must haue a great care to learne the true vse of the bridle, least (through the ignorance thereof) you cause more weedes to grow vp (in the Vineyard) in one day, then you can weed out (againe) in a moneth.

[a] The abuse of correcting with the bridle. *Theo.* 30. [f]

Theo. 4.

[b] An euill quality is soone gotten, but not so soone reformed.

And therefore know the vse of the bridle doth tend (chiefely) to guide the Horse, according to your will and desire, as afore I haue shewne in the fourteenth Chapter. And although many doe often vse it for correction, yet I, for my part, thinke that is rather an abuse then any good vse: except, onely when you giue him the spurre, if hee shall chance to thrust himselfe forward ouer hastily, and so make a disorderly motion, by bearing too much vpon the hand, then if you giue him only a good checke or two, sodainely, with the bridle, it will not be much amisse, that he may the better conceiue, he was not corrected onely

[c] The true vse of the bridle. *Theo.* 14. [f]. *1. Prac.* 18 [e].

Theo. 30. [f].

onely for his slowneſſe in going, but alſo for his manner of going. And yet this muſt be done very ſeldome, and with good diſcretion, leaſt it bring a diſtemper to his mouth, for (as it is ſaid,) *omne nimium vertitur in vitium*, euery exceſſe is an abuſe, and hony being taſted with the fingers end, is very ſweet and pleaſant, but being taken by handfulls, it doth glut and cloye the ſtomake: euen ſo, the bridle if it be vſed for correction, a little, in that poynt, it doth bring a ſweet and quicke command to the hand, but if much vſed, it doth ſo dull and cloy the mouth that he will not regard it. Wherfore if the horſe be ſo ſtubborne that he will not obey with ſome few corrections thereof, then if you thinke to make him yeeld, (to your hand) by the terror thereof, if you gaine that, you ſhall looſe many other beauties, and therefore in my iudgment, they are much deceiued, which haue ſpent a great time to inuent hard bittes, and ſnaffles; for to cauſe command, when as the gentleſt and ſofteſt doth worke beſt effect, (as I will ſhow when I come to ſpeake thereof in the *Practicke part*.) But to returne, if the horſe, as I ſay, will not willingly obey your hand, when he doth feele that correction, then ceaſe from that, and examine your ſelfe more ſtrictly in your proceedings, and you ſhall finde that you were deceiued in your iudgement, thinking the Horſe was more fit to haue the ſpurre giuen him then indeed he was: and ſo you ſhall finde by ſome other error (in the cariage of his body) that he was not truely mouthed before: for a fault doth not conſiſt (alwaies) in that part where it is perceiued, (as I haue ſaid before;) becauſe one error is not an error ſimply of it ſelfe, but it is the cauſe of other errors.

A ſimile.

4. Corrections are to be vſed very ſeldome with the bridle.

Theo. 16. 8.

And therefore if the Horſe will not ſtop, nor goe backe willingly, nor turne on either hand, as you would deſire, if you think to make him doe any of all theſe by the correction of the bridle, (becauſe you feele the reſiſtance there,) you ſhall as ſoone preuaile of this deſire, as a Chirurgion ſhall, in curing an old vlcer, by healing vp the vpper part; for thereby you ſhall both ſpoyle your Horſes reyne, dull his mouth, and alſo weaken his necke: therefore for the reforming of theſe errors, you muſt haue a reſpect to the carriage of his body, and the manner of his ſtanding, with the free paſſage of his winde, and the willingneſſe

of

of his going, all which if they be truely gained, the command of the mouth will be gotten very easily, without much need of correction by the bridle.

Chap. 28.

Of Correcting vpon seuerall grounds.

Because many doe vse the seuerall kinds of earth, as a correction, for the conformity of a horse his disobedience; therefore it shall not be amisse, for to speake somewhat of them (heere in this place) to ioyne them to the vse of all the other corrections, that the learner may (in like manner) know how to vse them for gayning of obedience, and when to refuse them, that the Horse may take the more delight in his well doing. For many Horses courage and strength hath beene much abated and spoyled, through the abuse thereof, and also their limbs much weakned. Wherefore it is very requisite that you should haue great iudgement to distinguish thereof, and also to enter into the Horses disposition, least that by correction, you bring subuersion, and so, where you should bring an obedience, you produce a further resistance.

[a] The abuse of deepe earths.

Thee. 29. [b]

And Further, because all grounds are not alike in all places, for some are Champion grounds (as they are termed) hauing hilles and dayles, and some of those also plowed grounds: and other are more plaine and leuell, some of them being also plowed, and for the most part, more deepe and tough then the former, therefore you must haue a great care to know how, and when to vse them, according to the disposition of the horse: But because I haue spoken thereof in the eighteenth Chapter, I doe not minde to spend any thime, in repetition here, and because also I purpose to speake more of the dispositions in the *Practicke part* of this booke; Wherefore I will but onely apply the two chiefe extreames of Horses, to the two chiefe extreames of grounds. Now for the grounds, I call that one extreame which causeth the greatest toyle, and that the other extreame which bringeth the least labour. But for the better vse thereof you must first know what errors the changing of grounds doe reforme, least you cause a confusion thereof by the abuse (as

[b] You must know how and when to vse deepe earths.

[c] What the extreames of grounds are.

too many haue done;) And secondly, what Horses are most needfull to be taught, vpon what grounds. Now for the first if you finde that your Horse is lash bodied, so, that you cannot cause him to carry it firme; then take him gently vpon the deepe earths, not vsing any violence vnto him (in any case) but onely let him take his owne leasure, for thereby the carriage of his body will be so confirmed, that you may with farre more ease keepe it in obedience: or if he be cold and tickle mouthed, so that he will not rest vpon the snaffle, (as he ought) the deepe earths will cause him to rest more staydly there vpon, being vsed in the aforesaid manner. And againe, if he carry a low foreboote, so that he is much subiect to stumble, if you vse to ride him vpon some assent (so that it be not too steepe) or vpon plowed grounds, it will helpe the same mightily: but in this there must be vsed more quicke motions, then in the former, and also there must be great care that he be not ouer long kept thereon, least he be made weary, for then his courage will be much abated, and his stumbling the more encreased through the toylesomnesse thereof, in regard hee must not be suffered to goe continually after his owne will. Likewise if he goe broad either before or behind, deepe grounds will reforme that, (if he be not forced too much vpon the hand: And lastly, if he be so hard borne that vpon the least discontent he will runne away, then when you feele him begin to thrust vpon the hand, put him presently vpon those earths, and in three or foure times (so correcting) it will make him more obedient: But herein also there must be great care had, to apprehend the first show of obedience; or else this causeth many absurdities, as either breaking the wind, heating him within if he be foule, and so endanger life, or else the vtter dejecting and casting downe his courage, (through the sore labour thereof,) and also the Horse may get a straine by running feircely therevpon, especially if there to be any violence vsed.

a What grounds reforme what errors.

(1)

(2)

(3)

1. Pra. 28.d.

(4)

(5)

b The danger of deepe earths.

Now secondly, the deepe earths are apteſt to reforme those Horses, which are of a feirce and hot disposition, because they are most subiect to all those vices afore said, except that of stumbling. But contrariwise, if a horse of a sad and dull disposition should be vsed vpon the said earths, vnlesse it be vpon great necessity,

necessity, for the reforming of some of those afore said vices, which may chance to him through the ignorance of the rider, they would greatly encrease his slowneſſe and dulneſſe, both by reason of his dogged and sullen nature, and also through the great toyle he should sustaine, (hee being desirous to free himselfe from such violence;) And therefore the leuell and lightest earths are best for his vse, both to bring delight in his teaching, and also to encrease his mettal & courage, til he hath gotten a further habit of well doing. But I would not haue you heere to vnderstand me so, that I speake of these grounds as a finall cause of the perfection, but onely as a correction to bee vsed when the man (for want of further knowledge) cannot tell how to reduce obedience any other wayes.

But heere it may be obiected, that herein I doe much deceiue my selfe; for it is generally holden, and likewise experience doth approue it, that slow horses are best vpon deepe eatths, and hot Horses vpon light? To which I answer, it is true (in some sort) if they onely respect the time of their comming to perfection; but I speake heere onely of learning, which is the part of a Scholler and not of a Professor. And yet I hold this Paradoxe that a hot running Horse, (if the man be of gouernement, and vnderstand himselfe) may be brought (in his training) to as true and more willing riding vpon deepe earths then a sad horse, and my reason is, that the non-performance thereof doth not proceed from the imbecility of nature (as some doe falsly object) but for want of proportionable gouernment, for (as *Aristotle* saith, *natura nihil habet vitij*) there is no defect in nature, wherefore if nature bee perfect, it must needes necessarily follow that the difference of these two kinde of horses, must be in the accidents: and then it must be seperable, or inseperable; but it is not inseperable, for then those horses which are holden to be best for deepe earths, should be the furthest from true riding, (by all the Characters of a perfect horse:) and also those horses which are the strongest composed, should bee the durablest, and so euery strong Cart-lade and Coach-Horse should be the best for those grounds, which how true that is, let any man of sence iudge: and I haue seene many horses whose lineaments hath not beene so strongly composed as the aduerse

Obiection.

Answer.

Theo 2. *.

Note this.

(f)

Theo. 2. f. & 37. k.

[k] Wherein the chiefe difference of Horses consist.

horses, and yet they haue made Iades in triall of the other: Wherefore this difference must needs bee in the accidents seperable, and chiefly in the interior part, because it doth gouerne and command the exterior (as heretofore I haue showne:) But yet the cause of this contrariety doth chiefly proceed from the corruption of mans natute, hee being more prone to follow his will, to persecute and torment (when he is angry) then to arme himselfe with patience, by the which those sadde horses are brought to ride more toughly, they being forced by anger (it being more coherent to our nature) not willing to do any thing but by violence, in regard that what they doe, it is *inuite*: and the other which are more hot and fierce, are brought to a rash furious prodigality (spending all their substance at once) for they being thrust into extremities, doe spend all their strength at the first, and when their fury is ouer they are become Iades, (being so soone weakened through the abuse of the man,) it being more easie for him to follow his will in fierceneſſe, then to restraine his affections to mildneſſe, which must not bee, if they think to work the contrary effect, for, *Ex contrarijs causis, contrarij effectus producuntur*, contrary causes doe produce contrary effects.

1. *Pr.* 4. [b]

[a] The cause of those differences.

1. *Pr.* 5. [m].

[l] From contrary causes proceed contrary effects.

But to returne from whence I did digresse, let a man (from these two extreames) reduce the proportion of his labour and ease, as he in his iudgement shall find the proportion of the horses quality inclining to either of them, and he shall find great ease and helps by this kind of correction, for the effecting of his desire: But this branch of the Vine must be well fenced about with reason, otherwise this rauenous beast (*Will*) will breake in and spoyle all.

Chap. 29.

That the Man must learne to know how to correct.

NOw that I haue set downe the vses of the corrections in their particulars, it remaineth that I should also shew how, where, and when to vse them, least through the abuse thereof,

you

you passe the meane, and so fall into either of the extreames: But because (as I haue said) no particular or certaine thing can limit a generall or vncertaine, in regard there are so many seuerall dispositions as there are Horses: Therfore I will (as it were) *restringere*, and onely shew how you may the best apprehend the same, for the enlarging of your iudgement, because you are the efficient cause in their vses; for as *Aristotle* saith, *Nullæ operationes precedunt Artibus*. No action doth goe before knowledge.

[a] No certaine thing can limit an vncertaine. 1. *Prac.* 25. [c] *Ethic.* 2. 4.

Now for the first, how you should correct? I answer: it must be both with discretion and reason, for you must haue such discretion as to proportionate your correction according to the quality of the horse (as I haue often shewne.) And therefore you must imitate the Magistrates, who hauing the sword of Iustice in their hands, doe not punish all offenders alike, but as the quality of the crime doth desire, or the stubbornnesse of the party doth rebell.

[b] How correction is to be vsed. *Theo.* 28. [a]. 1. *Pra.* 25. [c].

For they in their iustice doe make a way to mercy, and so punish as there may be a reformation of the person, for when the offence is small or the first, then they reproue him secretly, or inflict some small punishment vpon him, but if yet the party doth rebell, then to admonish him in the face of two or three witnesses, or increase his punishment, then if none of these produce amendement, then reueale him to the Church, or else commit him to the last extremity of the Executioner. Euen so, you must correct your horse at the first in such sort as you would onely desire a restitution to obedience, with the least corrections, as the Voyce, the Calfe of the Legge, &c. But if yet hee be so dogged that those will not serue, then you may vse the Switch, (it being a sharper correction:) but if still hee continue rebellious, then to vse the last and cruellest correction, (which is the Spurre.) And in all these you must haue a respect to reason, that it may be your guide, (especially in this last correction;) for if it doth not gouerne your will, but your will rule it, then you shall vtterly make hauocke of all the Vine, in regard that rauenous Beasts doe breake downe the fence, whereby it is laid open to all the other outragious passions: and therfore you must expostulate with your selfe, that

(c)

Math. 18. 16. 17.

[c] Correction must be according to the stubbornesse of the horse. *Theo.* 5. [a].

your corrections should tend no further, but onely to the reforming of errors, and not to satisfie your corrupt and inordinate will.

Note.

Obiection. But heere it may be objected that I prescribe a harder taske then either my selfe or others is able to imitate.

Answer. To the which I answer: it is true, that it is very hard for a man to bridle his will so farre that it shall neuer exceed the limits of reason, because it hath ruled so long (as maister) that it will bee very hardly brought to subiection: But of that I haue spoken sufficiently in the 8. Chapter, and therefore I speake heere but onely that which both my selfe and others should doe, and not that which both others and my selfe doe; for, for my selfe, I am sure no man (whosoeuer) could follow his will with a higher hand then I haue done, (to the great toyle and vexation both of body and minde) but I haue found so small releefe thereby that it wearied me, whereby I was glad to seeke meanes to suppresse my will: And now thus much dare I say for my selfe (if I can speak it without vainglory) that I giue correction neither with Legge, Switch, nor Spurre, hardly once in a yeare, but I can (if I were therein examined) giue a sufficient reason thereof.

* All corrections must bee vsed by reason.

Wherefore, if you desire to be accounted a worthy and famous labourer in this *Vineyard*, you must vpon necessity direct the obiects of all your corrections by the rule of Reason, and so mixe them with lenity, that you may ayme more at the reforming of errors, then the satisfying of your will, tempring your anger so, that in your greatest choller you may command your selfe, to apprehend the first motion of obedience in the Horse: because it is not the much correction but the manner of correcting that worketh the effect.

Theo. 21.[d]

Chap. 30.

The Man must know where to correct.

IT is fitting likewise you should know where to correct, that the Horse may the better conceiue, the cause of your correction; for if you should correct improperly, it would bring a confusion

confuſion to your labour. But heerein I will not ſpend any time to reiterate the meanes how you ſhould know where to correct; not onely becauſe I ſee this Booke will extend to a greater volume then my intended minde (at the firſt) was: but alſo in regard I haue ſpoken thereof at large in the 16. Chapter. Wherefore for your ſatisfaction therein I will referre you to that place, yet I will demonſtrate a little how you may connect and ioyne the vſe of your corrections to your helpes, that when the one will not preuayle, then the other may aſſaile.

Wherefore when you are come to ſuch knowledge that you can tell where the cauſe of any error is, (that is committed) and that it is gone ſo farre (either through your negligence, or the horſe his ſtubbornnes) that he will not be commanded by your helps, then looke in the ſame places that there is ſet down to reforme any error by the helpes, euen there muſt you vſe your corrections: but yet with great caution, that it be done according to the quality of the Horſe, or the proportion of the crime. For inſtance, if the horſe be ſo ſlow that he will not obey the motion of your body, to goe forward willingly, then ſtrike him ſodainely, with the iuſt ſtroke of the calues of your legges: but if that will not preuaile, then you may correct him with the Switch, vpon the right ſhoulder, which (as I haue ſhowne in the three and twenty Chapter:) will cauſe him to bring on that ſide the more willingly; but if at any time he ſeeme careleſſe of that kinde of correction, then vſe the euen ſtroke of your ſpurres, towards his ſhort ribbes, to quicken him, and after vſe the correction of your Switch againe, for that kinde of correction is ſufficient for the teaching of this one leſſon, it being ſo fit to cauſe him to take vp his farre fore legge comely: for you muſt obſerue, that it is the leading legge, and therefore if he ſet not that forth handſomely and orderly, he ſhall neither haue faire ſtroke nor comely cariage.

[a] The firſt thing is to know where the cauſe of any error is. *Theo. 29. c.*

[b] This is to be obſerued in giuing him his pace.

[c] The far fore leg is called the leading leg.

And here likewiſe you may obſerue what combination there is, betwixt Art and Nature; for like as nature hath giuen to a man (for the moſt part) to be more apt and nimble on the right ſide, (both with foote and hand,) ſo hath it giuen to a Horſe alſo the like aptneſſe on the left. Wherfore when you are ſeated on your horſes backe, then are you ready with your ap-

d The apt combination of Art and Nature.

teft ſide, to helpe to correct your Horſe on that ſide which is moſt vnapt. But now if any other error chance to happen to the Horſe, during the time of your riding: as carrying his head on the one ſide, or leaning ouer-hard vpon the hand, or goe vnhandſomely, either before or be hind, (as in the aforeſaid place I haue ſhowne,) and the like for any other error: then if your helpes will not reforme thoſe faults, as it is doubtfull, you may adioyne thereto your corrections, vſing them in the ſame place, as for example, if he will not carry his head but on the one ſide,

e Of correcting for diſorder of the head.

then giue him a ſodaine ierte with your Switch on the contrary ſhoulder, and that wil cauſe him to looke on that ſide, he is corrected: but if he be ſo ſad and dogged that he doth not regard that kinde of correction, then you may vſe the ſpurre vpon the ſame ſhoulder, and the terror thereof will cauſe him to yeeld his body: and make him looke on the other ſide, (but this muſt be vſed very ſparingly.) And likewiſe if he thruſt ſo hard vpon the hand, that whenſoeuer he is corrected you cannot well command him, but he will preſſe faſter forward then he ſhould, then correct him once or twice ſodainly in his mouth,

f Correction for thruſting hard vpon the hand.

with the trench, but if that will not preuaile, then giue a ſtroke or two ſoundly (with your ſpurres, iuſtly together) towards the flancke, and that will ſet vp his hinder parts ſo roundly, that he will the more eaſily be commanded with the hand.

1. *Prac.* 24 c. *Theo.* 17. c.

Now herein they are much deceiued, which vſe the bridle only for correction in giuing a horſe his pace, alwaies chocking him therewith: by which meanes when his mouth is dulled,

Theo. 17. a

or made inſenſitiue, they cut and teare it moſt ſhamefully, and yet for all that they ſhall neuer cauſe him to go with ſuch grace, as he ought, (there being ſo many abſurdities attending there vpon) as I haue declared in the twenty ſeauen Chapter.

In like manner, if he goe looſely either before or behind, (the cauſe being found) as formerly I haue ſet forth,) you may vſe your helpes, but if he will not obey them, then vſe your corrections in ſuch ſort as I haue ſaid, or as your iudgement ſhall ſerue, in the diſpoſition of the Horſe.

Further, ſeeing as I haue ſaid the ſeuerall grounds are a kinde of correction: it is behouefull for you to know where, and in what manner to vſe them? for the anſwer thereof you muſt ſo

diſpoſe

disposse of the place of teaching, that it may be as neare such earths, (as is possible) that may produce obedience, for where the Horse doth offend, euen there must he be ready to be thrust vpon those grounds, whereby he may the better conceiue the cause of his labour thereon: and therefore you must obserue not to goe from those grounds, for excerrise, till your horse be familiar with all your helpes and corrections. From which if you should depart before the Horse haue some perfect knowledge of your will, by the aforesaid meanes, then when hee doth commit an error, it will be rather encreased then reformed, because the meanes of his teaching is taken away, so that he doth neither know the cause of the one nor feele the toyle of the other. And againe, if you should correct him, and the ground be nothing fitting thereto, as vpon pauements or such like dangerous grounds, then he may soone get a straine by a slip, whereby your glory may be much impared.

§ In what manner to vse earths for correction.

Note.

Chap. 31.

That the Man must know when to correct.

THe last thing that you are to obserue, (for the vse of your corrections) is to distinguish of time, when to correct; because the neglect of that is the abuse of all the other, in regard all things are perfected in, and by time, as I haue discribed in the seuenteenth Chapter. For, as the wise man saith. *There is a time to sowe, and a time to reape, a time to plant, and a time to plucke vp that which is planted, &c.* euen so, there is a time to correct, and a time to leaue correcting, a time to labour, and a time to rest: all which must very respectiuely be obserued by you, if you thinke to bring forth any pleasant fruit of the Vine in time.

Theo. 17. 2.

Eccle. 3. 2.

A simile.

For as the grape should grow so that it may be nourished with the heat of the Sunne, that thereby it may be ripened in time, least the frost doth wither its substance, and so be without any good relish or pleasant taste. Euen so, if you doe not persist with all your corrections, in such sort as they may be maintayned

An application.

tayned by the heate of truth, whereby you may worke your perfection in time, there will be so many errors congeald, with the frost of ignorance, that your glory will fade, and so become distastefull, and very vnsauory. But because I haue spoken so largely hereof in the Chapter afore said, I will but onely reduce the corrections to the helpes, (by an orderly progression,) that you may more aptly iudge when to vse them: through which neglect is come great confusion in this Art, in regard they doe not rightly conceiue the vse and benefit of time. For seeing, there must be an orderly proceeding in all things, if they thinke to worke commendably: so it must be also in this Art, for Horses being sensitiue creatures, must be directed by motions and helpes first: and then if they will not obey, to adioyne thereto corrections; But herein many doe commit grosse errors: for so soone as they be seated in the saddle, they straight put their spurres to the Horse, whereby he is made so Franticke that hee doth rush forward very disorderly; which is one cause of many headstrong and runne away horses, and also of many other vices which would be too long to particularize.

a When to progresse from one correction to another.

b The abuse of time.

But to amplifie this point a little, and giue instance how you should know, when to begin and end your corrections: you must first obserue the disposition of the Horse, and according to that, you must first vse your helpes, and after them your corrections, for those must goe before, and these must follow after, but not contrarily, as many improperly haue vsed: and then, if he be quicke and capable, to vse the lesse time in correcting, but if he be dull and sad, to spend the more time in reforming: and so likewise of all other Horses, to proportionate the time in correcting, as you in your iudgement shall finde your Horses disposition to be neare or farre off either of these extreames.

(1) *Theo.* 19. f

(2) And secondly, you must haue that vnderstanding to know when the Horse doth begin the first motion of disobedience, either in his interior or exterior parts, (as in the place aforesaid I haue showne) and then at that instant you must begin your corrections, and he will more easily be reformed, and so abbreuiate much time: For as water making a breach through a banke, if it be taken at first, the breach is soone repayred; but if it be protracted and let go further, it will either cause a great inunda-

c The instant time is to be obserued.

Theo. 35. g

A Simile.

inundation, or elſe aske greater labour, and more time to ſtop the fluxe thereof. Euen ſo, if you apprehend the firſt ſhow of rebellion, and ſo inſtantly to apply helpes and corrections, it will be ſoone ſuppreſt: But if you ouerſlip that (as a thing of ſmall moment) it will encreaſe (as the diſpoſition of the horſe is) and ſo cauſe either a great confuſion, or elſe there muſt bee longer time ſpent, and greater paines taken, for the ſubduing thereof.

And laſtly, you muſt know the end of your corrections, which ought to tend chiefly to a deſire of reſtitution, and therefore muſt not correct ſo long as you ſhall be angry, but onely ſo long as the horſe doth rebell: For if you correct when you are angry more for to pleaſe and ſatisfie your ſelfe (for reuenge) then any deſire of reforming the Subiect; then when the horſe doth yeeld or (at the leaſt) make but a ſhow thereof, if hee can not finde any eaſe, but ſtill a perſecution is inflicted vpon him; then is hee made to become ſenceleſſe (in regard hee doth not know the cauſe of his tortures) and ſo (bedlam-like) doth run from one error to a worſe, whereby hee is made almoſt incurable. (3)

[d] The continuance of correction.

Theo. 10. [b].

[e] Application for anger.

Wherefore, to conclude this point, ſeeing time is ſuch an excellent Nurſe, that in it all things are nouriſhed and brought to perfection, (if it be rightly vſed;) and contrariwiſe ſuch a viper that it doth eat and deuoure all (if it bee abuſed;) and alſo ſuch a pleaſant and odoriferous herbe, that it will keep its ſmell all the yeare: you muſt be carefull to carry it about you to refreſh your ſelfe (with the ſent thereof) in all your proceedings, and it will be ſuch a reſtoratiue that no infection of the contagious Lethargie of ignorance ſhall much poſſeſſe you.

Theo. 17. [e].

Chap. 32.

Of the foure chiefe obſeruations for the diſpoſition of the Horſe.

THus, hauing gone through all the helpes and corrections, with the vſes of them; it remaineth now to ſpeak ſomewhat of

Theo. 18. 8. of those foure Characters which I set downe in the 18. Chapter, by the which a man may haue a reasonable knowledge of the horses disposition, which is so necessary that whosoeuer is ignorant thereof, shall bring forth more weedes then fruit in the Vineyard of this Art.

[a] Of the Characters to know the Horses disposition.

Now the first of these is the consent of his apppetite or desire, secondly, the free passage of his winde; thirdly, the orderly and easie command of his mouth and head, and lastly, the apt and comely carriage of his body. And although there may and haue beene other obseruations set downe for man to worke vpon for iudgement in the Horse, yet because I doe not intend to set downe any thing, but that which I haue found by experience, I omit to speake of them, in regard I finde that all other are springing from these, as the branches thereof, (as heereafter shall be shewne,) and also the first is the cause of the second, and both the first and the second the cause of the third and the fourth, which are the euent of the two first; for all other kinde of restiffenesse, which may proceed from the exterior actions of the body, as standing still, running away, lying downe, going back, yerking and plunging, &c. And therefore they grope in the darke, that did seeke and inuent so many kindes of corrections, (to reforme such variable restiffenesse) and so little time to consult with themselues what the cause thereof was, or whether it did chiefly proceed from the man or the Horse. But becausse Mr. *Markham* hath so sufficiently laid open those inuentions (with their inconueniences) in his second Worke of Horsemanship, therefore I will not spend any time therein; but onely referre them (that are desirous to know those inuented tortures) to those places, wishing them seriously to consider (by the scutralty of inuentions) what euent of truth they doe produce: in regard the euent of the effect (in any thing) doth demonstrate the true Iudgement of the cause: And therefore when they see that they found so small effect was wrought vpon the first inuention, they needed not haue sought for a second, if they had considered rightly whether the cause issued from the horse in part or in whole, but they being partiall in iudging themselues, (as the natures of most men are) sought wholly for reformation in the horse, (by further violence) as if

Theo. 34. [a].

[b] The first is the chiefe cause of all the other.

Theo. 35. [a].

Cauallarice.

[c] The euent sheweth the cause.

[d] Partiall iudgement is the cause or error.

Art

Art did depend vpon extremities) and so inuented sharper tortures, further to persecute so famous a subiect, euer aymíng at the finall cause, but not at the efficient. As (when a Stadium or Image is made) if there be any error, the fault should be attributed to the matter, but not to the workeman.

But heerein they resemble the whore of Babilon, which hold all her counsells and decrees to bee perfect, and without error; and therefore those which are repugnant thereto, are accounted prepostrous Heretickes, and therefore vse violence rather then truth, in inflicting seuere torments, (one exceeding another in extremities) and euer fayled of their expectation in regard they followed their damnable blindnesse. In like manner, they thinking their corrupt wills were faultlesse and free from error, when they found such contrariety to intercept them, thought it to bee solely in the dogged nature of the horse, and therefore they inuented such violent torments one exceeding another, (to worke their desire) and yet could neuer finde any to worke true effect, because they followed their blind ignorance: For when one had inuented one kinde of torment, (for they cannot rightly be termed corrections) then another seeing so small reformation thereby (not thinking that sharpe enough) inuented a second more sharpe; and likewise the third, inuented a correction exceeding the second, &c. but yet neuer could finde that kind of correction which would show the true euent, because those did proceed rather from their blinded will then any lightened truth: for the euent doth alwaies show the effect of the cause: For an euill Crow, doth bring forth an euill egge; and false grounds of truth produce false conclusions. Wherefore if you be desirous to worke commendably, and to free your Horse from such despicable afflictions; you must diligently obserue these Characters aforesaid, and when any error doth arise, examine and reforme your selfe as well as your horse, and you shall finde him far more capable to yeeld to obedience (in any other lesson) withuot much resistance, and thereby you shall keepe him free from all rettiffenesse, and finde many things easie to be done which before were held impossible.

[a] A fit application.

[f] The cause of so many tortures inuented.

[g] An euil Crow bringeth forth an euill egge.

CHAP. 33.

Chap. 33.

Of the appetite or desire of the Horse.

BVt now of all the obseruations, whereby you may iudge of the Horses dispositiō, this of his desire, is the chiefe proiect for you to worke vpon: becausse all the other are gouerned by it. For as the Sunne receiueth his light immediately from God, and thereby doeth inlighten, both the Moone, Starres, and the Ayre: euen so, the Horse receiueth the first command of his desire from Man, and so giueth motion to his Winde, action to his Body, and gouernment by the Head. And as the Schooles hold, memory was first created of God, immediately, and from that commeth reason, and from thence proceedeth Will? By the which Will we may inferre, we desire any thing good or bad: as it is effected; for if good, then it doth ascend, and is gouerned by reason, and strenthened by memory, (being the roote of knowledge:) but if euill, then it doth descend, and giueth place to his passions, and so is become rebellious, it being the fruit of ignorance; euen so, the Horse receiueth his obedience from man, from which proceedeth his wil or desire to doe what the man requireth, which if it be according to Art, then hee doth effect whatsoeuer is consonant to reason; but if to violence, then he worketh by the fruits of extremities.

A Simile.

Another Simile.

[a] The knowledge of man is supernaturall. 1. *Pr.* 31. [n]

[b] Reasonable creatures must gouerne vnreasonable.

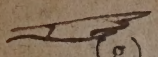
Wherefore seeing all things, except man, worke by the instinct of Nature, and hee onely hath a supernaturall will, more diuinely illuminated; it is required that you should so command your selfe, by these supernaturall faculties, that you may be able to gouerne those naturall qualities, which both your selfe and the Horse is prone vnto; For you being rationall should gouerne the naturall disposition of the Horse (being onely sensitiue) and the agitation of his powers. Which thing cannot be done, except you conioyne so aptly, that you may be said both to be but one subiect: which must not be vnderstood substantially, but intellectiuely, for although it cannot be said

Theo. 1. 8.

said that a Horse hath any intellectiue part, properly in respect of himselfe, in regard he hath no memory to helpe vnderstanding, but whatsoeuer hee is capable of, is as it were a *reminiscere*, moued by his sences, and so prouoketh the appetite, but yet he may be said to haue it by accident, and therefore improperly, being brought vnto him by Art, and maintained by vigour: for as *Aristotle* saith, *accidens in corpore nullum, pars est corporis naturalis*, that is, no accident happening to the body is any part of the naturall body. *The.* 2.c.

Now therefore, when you shall thinke to bring your Horse, and your selfe to seeme but one body, you must be carefull to conforme the desire of the Horse to your desire, being allowed by reason, and then the action of the body will be brought to yeeld very pleasingly and delightfully. Now for the effecting whereof, you must direct your whole proceedings, by the disposition of the Horse, as I haue said, and chiefely by his appetite, because it is the ground of all the rest, and therefore if it be willing to obey by gentle and easie motions, then he may be said to be of a free and willing disposition, but if he be more stubborne and disobedient, so that he will not yeeld, but by greater extremities, then he may be said to be of a dogged and sad disposition. But in reducing any extreame, that may be found in a horse, to the meane, there ought to be a double caueat, which is, that you seeke to subdue your owne passions, by reason, as well as by your will, you desiring the obedience of the horses passions, for they are as forward to rebell as these: and therefore if you cannot confine them within the limits of reason, it being in your owne subiect, you shall neuer command your Horses by the same obiect, being in a diuers *species*. (c) *Theo.* 18.a. (d) *Theo.* 18.e. e True reformation beginneth first at a mans selfe. *Theo.* 29. d

And further, seeing all Sublunary things are apprehended by man, first, by his sensitiue parts, and so are conueyed to the common place, where there is election of them by consultation, and after committed to Memory, and there reserued, as in a treasury till Reason command Will to dispose of them, as occasion shalbe offered, either for pleasure or profit: in like manner, the inclination of the Horse is first demonstrated to the senses, (by the aforesaid Characters,) and after disperced into the other faculties, whereby there is a knowledge thereof grounded A similie. f All sublunary things are first apprehended by the sense. *Theo.* 32.c. & 35.b



(g) grounded vpon iudgement; and likewise the Horse doth by his senses conceiue, whether his actions are a greeing to the mans minde, by his motions and corrections; and so bringeth forth, either ioy or feare, as they are repugnant or agreeing to his will. And therefore, you must be very carefull to obserue an orderly proceeding in all your actions, that the Horse may more easily conceiue your will thereby, and also to proportionate your corrections according to the quality of his rebellion: for in the which if you exceed, instead of building by order, you shall destroy by confusion, because you moue the passions to an excesse, and thereby produce vnapt motions, both of his interior and exterior parts, whereby is increased all kind of restiffenesse, through the abuse of the Art, in regard it tendeth onely to reduce obedience, and not to stirre vp violence.

Theo. 29. d & 5. a

Theo. 11. d

h Violence causeth restiuenesse.

For seeing all things are changed in their nature, from that they were at the first creation: therefore was Art inuented, to bring (in some sort) a restitution thereof, as I haue said in the First Chapter: for though many things are now become *nocent* and hurtfull to man, which at the first was *procint* and seruiceable to him, yet by Art the worst may be brought to serue for vse and releife againe: for though there be many differences of vegitatiue, and reptall things, and many of them if they be simply taken, not being delayd by Art, doe poyson and vtterly depriue man of life: yet the cunning Phisitian by extracting them proportionably, and so infuse with them other simples of contrary operation, can reduce them to soueraigne and preseruatiue potions. Euen so in horses, though there be many differences of the *individuums*, and also many of them being vsed simply, according to their naturall inclination, (not being delayd or reformed by Art,) doe become very rebellious and troublesome to man; yet the expert Horseman, by infusing in them proportionably such things as work contrary effect, can reforme their rebellion and so bring them to an obedient and seruiceable command.

Theo. 1. f

Note. (h) 1. *Pra.* 4. g

Application.

Wherefore seeing, the reducing of all things to vse, doth depend vpon Art; and Art worketh by proportion, where the forme of the subiect is brought forth; neuer thinke to reforme any Horse (much lesse euery Horse) except you by your knowledge

i Art cannot stand without proportion.

Theo. 38. a.

knowledge bee able to proportionate all your proceedings according as you ſhall finde your Horſes appetite or deſire, for elſe you ſhall be ſure to come ſhort of your expectation, and whilſt you looke for fame, you ſhall receiue great ſhame: and ſo be caſt out of this vineyard, as a weed not worthy of a roome to grow there: becauſe it is the ground of all other obſeruations, they all (whatſoeuer) growing out of it, as their Mother or Nurſe.

Chap. 34.

Of the free paſſage of the Winde.

THe ſecond Charact which you muſt obſerue, is the free paſſage of the Winde, which (as I haue ſaid) doth ſpring from the former, for if at any time, his deſire be to reſiſt, he will ſtop his Winde, whereby he may haue the greater force withall his other powers to withſtand obedience. For as a man, when he is forced to goe any way; that is not pleaſing vnto him, whilſt he is ſo puld or thruſt, will ſtop his winde, to encreaſe his ſtrength, that he may be the more able to withſtand them: but if he be willing to goe, then he giueth it the freer paſſage, to adde alacrity to his body, that thereby he may ſhow the willingneſſe of his minde. Euen ſo, a horſe if he be forced to doe that which is diſpleaſing to his appetite, he will withhold his Winde to giue a further ſtrength to his body for rebellion: but if his deſire be to yeeld ſuch obedience as you would haue him, then doth he ioyne the free paſſage of his Wind thereto, whereby he may ſhow his willingneſſe to obey you. And ſo the firſt is the cauſe of this cauſe, and this is the cauſe of the effect of the other.

[a] Stopping the winde giueth force to reſiſt.

Theo. 32. [b]

Now for the further knowledge how theſe two Characters are to be obſerued, becauſe they conſiſt of the interior parts; obſerue the ſaying of the wiſeman; *The heart of man doth change his face, whether it be in good or euill*, by which may be gathered that the inward diſpoſition may be knowne by the outward geſture. For if his deſire be not willing nor his Winde obedient,

[b] How to know the Horſes inclination.

Theo. 17. & 23. [c]. [d] he will either leare with his eyes in casting them backe, or els cast one or both of his eares in his necke, or if he stand, he will so frame his body in his standing, that it shall be nothing apt for the next motion: and further, when he is causèd to goe forward, if hee be of a chollericke disposition, hee will strine with his body, and so goe frettingly and chafingly: And contrarily, if he be of a sad disposition, he will goe altogether vnwillingly, his desire being nothing prone to stir vp his powers to quickenesse; and so through ignorance heerein, doth come all kind of restiffenesse, for it is not the cause onely of all sorts spoken of in the 30. Chapter: but also of euery hard and vneasie going horse, of stumbling, of going broad, of a heauy sad horse, of tiring, and consequently of any vices which are incident to Horses.

Theo. 19. & 20.

[c] The chiefe cause of all restiffe qualities, as they proceed from the horse.

1. Prac. 19. [c]

For, if his winde worke freely, and keepe true time with the action of the body, then doth he goe willingly, ride roughly, and goe handsomely, because both his interior and exterior parts ioyne together, his wind passing truely with euery stroak of his body: But if (on the contrary) hee stop his winde, so that it breaketh time with his body, then he goeth vnwillingly, tiringly and vnseemely, either before, or behind, or both; his body being violently moued contrary to his winde, and so bringeth a confusion to the Art, (being vsed violently) whereby it cannot bee durable, and his motion being contrary causeth a subuertion of the subiect, because two contraries can neuer be in one subiect, as I haue often sayd.

[d] Two contraries cannot be in one subiect.

A Simile.

And againe, because the Arts in all naturall conclusions do depend eyther vpon winde, water or waights, therefore this Art doth chiefly depend vpon the apt and easy passage of the horses winde; for as in a payre of bellowes, if the throat of the pipe be not made proportionable to expell so much winde as the clock doth draw in, they will goe very hard and vneasie for to blow: Euen so if the Horse doth not expell proportionably so much winde as is drawne in, he will goe very vneasily (for the rider,) alwayes keeping in some part, for to help resistance. Yet heerein I would not be so vnderstood, that I hold any such defect in the naturall composition of the horse; for (as it is said) there is no defect in nature, for though there may be such a fault com-

Theo. 2. [a]. & 19. [a].

committed in the making of bellowes, yet the cause doth not consist in the conclusion, but in the workeman, for otherwise they could not be amended. In like manner, when a horse is said to want winde for the performance of that which is desired; the fault is not in natures workes, but in the ignorance of the Art, because the man cannot tell how to proportionate the gouernment of his winde to the action of his body, whereby hee may worke with ease, and so become more durable.

[e] How this restraint of wind is not in being cock-thropeld, as it is holden.

And heerein is a grosse error committed of many, who hold that some horses haue not (naturally) their thropell and nostrill wide enough for the issue of their winde, and therefore to excuse their ignorance, they haue inuented the slitting of their nose to giue it the freer passage: Still condemning natures workes, but neuer their owne simplenesse. And so, those sort of horses are said to be the worst which are called cock-thropeld, as if that did proceed from nature; but heerein they deceiue themselues, for those (for the most part) are free horses, with large vpright neckes, and tender mouthe, and the man for want of true iudgement, (in their disposition) doth cause this disorder in them, for he not regarding their naturall inclination to beare high, doth force them still higher (with his hand,) by which meanes they are caused to gagge their heads so hie, that they bend their neckes back, whereby their thropell doth bend like a bow, and in yeelding so far back doth weaken their creast, towards the withers, and so make them winny-cragged; which grosse absurdity is the cause of spoyling so many horses, for they thinke by one and the selfe-same meanes to worke all sorts of horses, (for because Art doth consist in working some horses heads vp, therefore they vse it generally towards all) But if they would rightly examine their owne iudgement, and so worke orderly and coolely as they ought (for his disposition) that is, where they worke other horses heads vp, this should be wrought downe, and when others doe desire quickening, this should bee vsed coolely, then they should finde that his nostrill and thropell were wide enough, both to receiue and expell winde for any reasonable labour.

An application.

[f] The cause of a Cock-thropell. 1. *Pra.* 24. *b.*

Yet heerein is another abuse, for these horses also being hot and free, they continually adde fuell to the fire till all be consu-

[g] Winde is further abused through ignorance.

med, neuer regarding their manner of going, but thinke that if they go fast enough they go well enough, nor giuing them leasure to learne the true vse of their winde; and so hee is put to his trot before he can tell how to set one foot orderly before another for a foot pace; and also to gallop, ere he know how to behaue himselfe as he ought in his trot, and so consequently thrust into the extremity both of speed and wind, although he cannot frame his body to one stroke of a true gallop: Through which disorder, he is continually held to extremities, by the which he hath not time to learne the facility of the Art; for as Scholler in Musicke, if he be put to run diuision, before he either haue true fingring or can keepe time, equally with both his hands, shall neuer be accompted a good Musitian, although he be naturally addicted thereto: Euen so, if a horse bee put to his height before hee haue the true vse of his winde (iustly,) with his body, hee shall neuer performe that which is desired, although he hath natures helpes.

ᵉ Winde is is further abused through ignorance.

ᵇ A confusion by teaching.

A simile.

Because his desire, and lust is so much abated (by such contrarieties fighting in him) he finding no delight, but extreame toyle, not knowing how to ease himselfe, and so falleth into franticke passions, setting all his powers to worke at once till he be no more able to worke. For if he know not how to let goe, and receiue in his winde easily, to coole the agitation of his vitall powers, his heart will bee so ouercome with heate that hee will soone faint, because the drawing in of fresh ayre, doth coole the heart and giue agility and strength to the other parts: for no horse is able to do more then his winde can maintaine. Wherefore neuer thinke you can ride a Horse to his true disposition (in the Art) except you can tell how to reduce the motion of his winde, to agree with his appetite or desire.

ᶠ Contraries confuse the Subiect.

Chap. 35.

Of the carriage of the Body.

THus hauing set forth the two inward Characters which is most needfull to bee obserued, for the reducing of this worke to perfection, it now resteth to speake of the two outward signes, (which are the apt carriage of the Body, and the true command of the mouth) for they are as an index to a Dial, whereby the man may haue the surer iudgement of the other inward disposition. For (as it hath been often said) whatsoeuer is the cause of a cause, the same is the cause of the thing caused, now the first is the cause of the second, and the second is the cause of the two last; wherefore the first is the cause of the two last, which are caused; (they being the euent of the former:) Because as the desire is affected, so the body doth obey.

1. *Prac.* 15 c.

a The outward carriage is as an Index to giue iudgement.

1. *Pr.* 26. a. *Theo.* 32. b.

By the which the man may obserue that as the exterior parts of the horse, doe demonstrate the disposition of the interior; they being apprehended by the mans outward senses, and so conueyed into the inward apprehensiue senses, whereby the faculties do iudge whether the inward motion be through delight or feare: Euen so, the outward motions of the man doe giue notice vnto the horse of the intention of his minde, they in like manner being first perceiued by his outward senses, and after conueyed into his inward apprehensiue senses, by the which he doth know whether he doth obey or rebell: And so the Horse being but sensitiue by nature, may (by Art) bee said (in some sort) to be reasonable, for there being such a true combination betwixt the man and him, that all their doings will shew both delightfull and commendable.

(b) *Theo.* 33. f. & 32. c

c How the mans will is conueyed into the horses inward senses.

Now for the better obseruation, to know how the appetite is affected, (by the carriage of the body.) there must bee a regard giuen vnto all the parts thereof; for if it be quicke and nimble and moue easily and willingly, and carry himselfe comely, then you may assure your selfe, that the Horses desire is answerable thereto: But contrarily, if any of these be wanting (although

(x) *Note.* 1. *Pr.* 30. c.

The application.

not all: as if he goe vnhandsomely, or rowle in his going, or set hard, or striue and labour too much with his fore parts, and shake and wallow with his hinde parts; then you may be assured that those doe proceed from the maleuolence of his desire: or likewise, in the handling of his feete, if hee goe either broad before or behinde, or beat himselfe with lifting his forefeete too hye, or if he be subiect to stumble through low going, or any such, then you may resolue that there is a contrariety betwixt the inward and the outward motions, either that the appetite doth couet to goe faster then the slight of body can maintaine: or else the body being vnapt to goe, is violently forced on, faster then the desire is willing to goe.

[d] The combining of the inward and outward motions together.

Theo. 59. [d]

Now therefore, when any of these adiacents doe intercept your expectation, you may conclude that the cause thereof doth come cheifly, from your weake iudgement, in regard you went more eagerly then orderly about your worke, neither knowing how to ioyne the whole subiect, to agree in a true motion, nor letting the horse haue liberty to ease himselfe, through which extremities he was driuen to such disorderly actions, you neuer ayming at the reducement of his appetite, which is the cheifest thing to be regarded: For till it be reformed, all the paines that you shall take, to reforme the outward cariage of the body is altogether without profit: for as *Aristotle* saith, *si sit impeditus appetitus facit per vim*, if the desire be vnwilling, whatsoeuer is done, is by violence; which is one cheife beast of the rauenous rancke, which doth breake into this Vineyard; whereby it is brought to such ruine that it doth bring forth almost nothing but weedes.

(e)

Theo. 15. [k].

Ethick. 3. *li. cha.* 1.

[f] For as the Horses motions are as an index to the Man whereby he may iudge of his inclination so are the mans motions to the Horse whereby hee may know how to obey.

Further, you may obserue the disposition of the Horse, by the concord of the motion of his wind and his body: for if that be hindred, then both his going and standing will be resisting, because they are *non sponte*, and then he doth not any thing but violently, in regard it is onely in the exterior parts. For as *Arist:* saith, *Violentum est id, cuius principium est foris, in quod nihil patiens et agens confert*: violence is that, whose beginning proceedeth from the outward parts, the which worketh nothing with patience and willingnesse. And againe hee saith, *Quod principium quod mouet non sit in eo mouetur violenter*

violenter, sed externa: that beginning that doth moue violently, is not moued from the interior but the exterior parts. By the which their ignorance (in this Art) is layd open, who altogether regard the outward action of the Horse, by forcing him to set so far ouer his hinder feete, and doe neuer respect the motion of his body to agree aptly with his appetite & his winde: which is the cause of so many bad going Horses and of their falling so soone from their pace, all their actions being *innite*, and so neither delightfull nor durable: they not knowing how to obey the will of the Man, nor to frame their inward and outward motions together. (g) Meaning of pacing.

For as there can be no temporary motion (that hath time for his limits) can make his true reuolution, except there bee a iust proportion betwixt the teeth of the wheeles, and the teeth of the nuts: And also the center of the axeltrees to be *equidistant* one from another according to the proportion of both their *semidiameters*, and likewise the waights proportionable to the manner of mouing. Euen so, there cannot be any apt motion (in the Horse) except all his parts haue a proportionall mouing one to another, and his desire which doth yeeld the motion be brought to the same limit of time, and likewise your selfe which as the waights doth cause the motion, must be proportionate accordingly to finish all those motions in one period. ✠ All motions must begin and end in a true proportion of time. *Theo.* 38. ✠ *Theo.* 31. ✠

Chap. 36.

Of the true order of the head, and easie command of the mouth.

THe fourth and last obseruation to know the horses disposition, is the true order and easie command of the head and mouth; and this also (as the other) doth depend outwardly, being the euent of the former; for if there bee any resisting in any of the other, it will bee apparant in this. For if either the appetite bee euill affected or the winde distasted, or the body any way resisting, the head and mouth will neuer bee easily commanded; and therefore they are farre deceiued, which *Theo.* 32. ✠ & 35. ✠

[a] The inuention of hard bits and snaffle condemned. *Theo.* 2. [l]. 1. *Pr.* 22. [d].

(when they could not bring a gentle obedience to the hand) haue inuented hard chaines, and tormenting cauezans, and so many varieties of sharp and vneasie bittes and trenches to force obedience, euer imagining the cause thereof to proceed from the deadnesse and hardnesse of the mouth, whereas it did arise from the other partes of the body, and brake out there as the issue thereof.

Ethic. 3. *li.* 2. *chap.*

But thereby they expresse their ignorance, in seeking to reduce Art by violence: For, (as *Aristotle* saith) *Si impedita sit cognitio, facit per ignorantiam*, If knowledge of the cause bee hindred, whatsoeuer is wrought, is done by ignorance; for, for want of knowledge in the cause, they haue wrought vpon the euent: and so, when they felt a disobedience in the mouth, haue sought for reformation there, as if that had beene the cause of the error, because it is there perceiued: But although all errors doe extend to the mouth, yet they are not to be corrected in the mouth; because the vse of the mouth, (as I haue said in the 27. Chapter) is onely to gouerne the other parts according to the discretion of the man, as the Pilot doth rule the Ship by the sterne.

(b) *Theo.* 14. & 27. [c].

[e] How a Horse may be said to be a Ship.

For, the Horse may bee said to bee the Ship, his appetite the waues, his wind the gale that doth force it forward, his head the helme by which it is guided, and the man the Pilot to direct the voyage; and if the Pilot want knowledge to steare the the Helme truely, the ship is in danger of Ship-wrack; euen so, if the Man haue not iudgement to gouerne his Horse truely by the head, all his labours are in danger of confusion.

The Application.

Now therefore, as I haue placed it as the last Character (in order) by the which the disposition of the horse may be knowne, so is it the last obseruation that you shall haue for your refuge: For if there be a defect in any of the other, it may be perceiued in this, when it is obscured in them. For, if either of the interior notes be maleuolent, then he doth show it in the exterior parts: as if he be vnwilling to goe, then doth hee rest too much vpon the hand; or if hee desire to goe faster (then hee should) hee will beare too much thereupon: or if hee will not turne readily, nor goe backe willingly, &c. then all these will bee felt by the hand. Or if he be loose-bodied and trifle in his going,

[d] A true hand giueth certaine euidence.

ing, hee shall feele the loosenes thereof by the hand, in regard hee is so tickle mouthed that he will not rest vpon the snaffle, (as hee should) to stretch his body forth to make a true and apt way.

Wherefore, when you shall finde any of these to intercept your expectation, doe but examine these foure seuerall obseruations, and you shall finde the cause to proceed from some one of them, and especially from the two former: it happening from the rebellion of the horses disposition, or else from your selfe, through ignorance of the Art, by the which abuse it is ingrafted in the Horse, and so is become habituall. Which cause when you haue found (if you be desirous to bee a flourishing impe, and bring forth fruit in this Vineyard) you must take paines to purge and clense it from such weeds, as may spring vp therein, and hinder the Vine from growing, becausse they will so ouershadow it that the truth cannot giue any nourishing heat, to ripen the fruit, whereby it may be either delightfull or profitable. *Theo* 2.[li].

Now for the preuention heereof, worke after the receipt which is heere set downe; for I dare boldly affirme, (hauing proued it by experience) there is not any weed of error, that shall spring vp in this Vineyard (whether it be naturall or contingent) but here are remedies set downe to kill the vigor thereof: if you haue but knowledge how, where, and when to vse them. And although it may seeme to the most sort of people, that this is a raw and vndigested erudition, in regard that all vices are not so precisely set downe (with their remedies) as they would desire; let them know that one reason is to quell the selfe conceipted knowledge of those which disgrace this Art through the volubility of their tongues, and will speake more in an houre, then they can performe in all their life time; and therefore if I should, or rather could haue made it so easie, that they might easily haue vnderstood the applications, onely by reading, then the practitioners should liue continually in disgrace, and bee subiect to the scandall of euery insinuating tongue, (as they are too much already) for they hauing a partiall knowledge, thinke that to parallel the best, in regard they can talke a little of horses, but cannot giue any reason of the cause

[e] A true Application workes the best effect.

[f] This Art is most abused by calumniators. *Theo.* 28.[m].

cauſe, and yet make an approbation of their iudgement, for as there are ſome Colts that will venture to ſwim in waters wherein they cannot liue, in like manner they will cenſure of things they cannot enter into: Wherefore if I ſhould haue ſet forth all vices and their remedies, in an eaſie apprehenſion, they would haue vſurped too much knowledge therein, & ſo would condemne others for practiſe, when themſelues can neither tell what a wel-going horſe is, nor where to help the reformation of any error; & ſo they reſemble the Germane clowne who (as one ſaith) vndertooke to be ready in the ten Commandements, and being asked (by a Miniſter) which was the firſt? he ſaid, Thou ſhalt not eat. But I could wiſh that theſe ſhould be ſent againe vnto the Schoole to learne to ſpell, before they preſume to read and vnderſtand booke-caſes (in Law,) before they be admitted for Iudges; in regard it is more eaſie to finde a fault, then it is to amend it: For as *Thales* when he was asked what was the hardeſt thing, he anſwered, for a man to know and reforme himſelfe: and what was the eaſieſt, he ſaid, for a Man to admoniſh and reproue others.

A fit ſimile.

s A Germane Clowne.

Thales.

And another reaſon is, that it is a grouud too hard for him, (that hath a deeper apprehenſion then my ſelfe) to plow vp through the diuerſities of horſes diſpoſitions, for no man can ſet downe a certaine remedy, for to cure an vncertaine diſeaſe, and therefore the application thereof muſt proceed from the iudiciall obſeruance of the man according to the truth of the Art. For the Apothecary muſt not condemne the gardener, when he hath furniſhed his garden with medicinall herbes, in regard he did not ſet them in order, as they ſhould be vſed, ſeeing he tooke the paine to abbreuiate his labour, to reduce them in ſuch a ſmall continent, wherein he might gather them at his owne diſcretion.

(h) *Theo.* 18. f

Application.

Wherfore, to leaue the opinionated vulgars to wallow in the filth of their ignorance; let him (which his deſirous to increaſe his knowledge in this Art) but carefully infuſe that which is deliuered, into his memory, and hee ſhall not faile of his expectation, for there ſhall not any ſtorme ariſe, but he ſhall find a buſh to ſhroud himſelfe vnder, nor any mutiny be ſtirred vp, but he ſhall haue his forces ready to ouercome them; for a

mans

mans knowledge is extended no further then his owne recordation. For as *Socrates* saith, that knowledge should be written in mens hearts, and not in sheetes of paper. *Socrates.*

Chap. 37.

How to know the disposition of the Horse by his shape.

There is yet another note to be obserued, for the knowledge of the Horses disposition: but it is more generall then the former, and apprehended onely by the outward sense of seeing. And that is his proportion or shape; for as they are not all of one quality, so they are not all of one shape, the causes of both which diuersities, doe arise from the temperature of the seed of which they are framed, because (as it is holden) the soule of a Horse (he being but a creature sensitiue) doth arise from the temperature of the body, vpon which it subsisteth, and so receiues its nature and quality from the same: and therefore as the composition of the body is grose or pure: so is the soule more subiect to densitie or tenuitie, and his passions more sadde or merry, whereby all his doings in respect of his naturall qualities, are more or lesse capable of obedience.

[a] How to know the horses disposition by his shape. *Theo.* 4.[f].

[b] The quality of the horse is receiued partly from the temperature of the seed. 1. *Pra.* 7.[a]

Now the diuersities of these qualities, as I haue said, doe proceed from the differences and food of the *individuum*, at their naturall generation, the foode being conuayed into the retentiue part, and when it is digested the nutrition thereof is concocted into bloud, which doth disperse it selfe through the veynes, into all the parts of the body, and so the purest thereof is distilled into the gignatrix, and so conuerted into seed, from the which euery *species* doth receiue his disposition, according to the quality of the seed of the *individuum*, whereof it is formed, and afterward it is increased or diminished in strength, by the goodnesse or badnesse of the food, vpon which the Mare doth feede. For as one saith, nature is not the thing it selfe, but the proper and peculier strength of the thing, naturally giuen to the creature in the time of its framing, and not at the procreation, where it receiueth that quality both of being and working.

[c] The worke of nature.

Now

Theo. 18. [f] Now becauſe there are ſo many varieties in the whole *ſpecies*; therefore there muſt needs be ſo many differences of diſpoſitions, becauſe there is nothing more generall in nature, then diuerſity, wherefore I will omit to ſpeake of any more in this place, but onely of thoſe two chiefe heads, which are in greateſt oppoſition, (leaſt I ſhould enter into a Labyrinth, and ſo confound my ſelfe, in trauailing ſuch a intricate and vnknowne path: for it is too deepe a riuerite for my ſhort wit to plumb; But by theſe the ingenious may ground a reaſonable iudgement of any Horſe as he ſhall perceiue them to incline to either proportion.

[a] A horſe of this ſhap is of the beſt temper

And for the firſt, thoſe horſes which haue a handſome body, as, his ribbes to beare out in robundity like a barrell, his ſhort ribbes being cloſe ſhut vp to his huckle bone, within the compaſſe of foure fingers, with a proportionable long buttocke, although he be a little high rumpt, if he be well let downe in the gasking, it is tollerable, ſo as if a plumb ſhould be let downe from the outſide of his huckle bone, it would fall perpendicularly, vpon the out ſide of the brawne of his thigh: and as for his fillet, if he haue theſe two properties, aforeſaid, it muſt neceſſarily follow to be good, to the which if he haue a broad breſt, then he muſt vpon neceſſity be well let downe in the cheſt: for it is a grantable requeſt in Geometry, if equall things be put to equall, that which remaineth will be equall.

1. *Pra.* 1. 3 [f].

And againe, if he haue a large vpright necke, and well compaſſed in the ſetting on of his head, for the aptnes of his reyne, with a high thinne Creſt, a wide law, broad Fore-head, a full Eye, a pricke Eare, although it be ſomewhat great, a large Mouth, a wide Noſtrell, and as for his Limmes, although many deſire them thicke and ſtrong, yet for my owne part, if they be ſomewhat ſlender, I hold him not the worſe, for it doth argue a greater likelyhood of ſpeed and nimbleneſſe: For as for ſtrength, I thinke there is none ſo ſimple as to thinke that nature ſhould worke ſo imperfectly, as that it made not the legges ſufficient to maintaine and ſupport the actions of the body, eſpecially, in that, all men know that know any thing, that ſtrength doth not conſiſt in the legges but in the backe. And as for toughneſſe, that proceedeth from the interior parts, as either through

[•] The third of the grantable requeſts.

[f] A thing that is more curiouſly obſerued then by neceſſity forced.

through the ſtoutneſſe of courage, or true paſſage of the winde, by the aptnes of motion, or ſound labour, yet if they will obiect for danger of ſtrayning, I ſay it is not vpon neceſſity that ſlender limd horſes are altogether ſubiect to it, and ſtrong limd horſes free; nay, for I haue ſeene a ſtong limd horſe get a ſtraine, when as a ſlenderer hath gone free, and yet both of them at one and ſelfe-ſame kind of labour, which when I ſaw, I did conceipt the cauſe was through the groſſenes, and vnnimblenes of the Horſe. g Obiection for ſtraines.

But to regreſſe, when the man ſhall ſee a Horſe haue all theſe properties, or at leaſt moſt of them, for it is hard to find all properties in one particular, then he may preſume that that Horſe is of a free and gentle diſpoſition, and ſo the more apt to be brought to obedience. And although it may be ſaid, that many ſuch like horſes haue beene approued iades; I anſwere, the cauſe thereof doth not ariſe from the horſe but accidentally from the abuſe of the Art, through ignorance of the Man: they hauing higher ſpirits then his apprehenſion could reach to command. h Ignornnce is the cauſe of many iades. 1. *Pr.* 13. 9.

And for the other ſort of Horſes, whoſe ſhape is in another kinde, being *aduerſa*, for if it were *contraria*, then it ſhould be a Monſter, cleane degenerating from nature, if they be flat Ribd, weake Fillited, being very Spatious betwixt the ſhort Ribs and the Huckle bone, pinne Rumpt, thin in the Gasking place, narrow Breſted, ſhallow Cheſted, ſhort Necked, thicke Creſted, cubbe Headded, it being ſluntly ſet on, bangle Eard, narrow Iawed, pincke Eyed, thin Faced, little Noſtrelles, and a narrow Mouth; or if his body and all his other parts be thicke and ſtrongly ſet together, then the man may Imagine, that he is of a ſad and dogged diſpoſition. Now although it is holden of moſt that theſe Horſes thus ſhaped, will neuer be brought to any good ſeruiceable vſe, for as it is ſaid, *diſtortum vultum ſequitur diſtortio morum.* Whereby many of curious ſpirits that take great delight, both in theſe excellent ſubiects, and alſo in this famous Art, are mightily diſcouraged, through the generall iudgement of the one, and the abuſe of the other; that if they get not ſuch a ſhaped horſe, all their labour and charge will be loſt. Wherefore for the better incouragement, if they ſeriouſly obſerue in euery triall, how many of ſuch excellent proportionated i These Horſes are of a more improper temper.

(k) *Theo.* 2. r & 28. f.

nated Horſes haue come to the worſe, they may eaſily alternate their minde, and thinke that what defects may interpoſe nature in her worke, by any accident (except it be depriuation) Art may helpe to make reſtitution, which is the cauſe that the more vnlikely Horſe, doth oftentimes worſe the more likely. But it may be obiected that herein I make a contradiction, in the proiect of this Chapter: for how can a man know the goodneſſe of the Horſe by his ſhape, ſeeing thoſe which are eſteemed of the beſt, oftentimes proue the more Iades? To the which I anſwere, it is true, if nature were as perfect now, as at the firſt, then thoſe Horſes would be brought to perfecter obedience of themſelues without any art, but els if man had knowledge how to reduce them according to Art: but ſince then all they as well as others, are become diſobedient and rebellious, ſo that they will neuer come to the height of their glory without true knowledge in the Art: for want of which, they ſuffer greatin-iury and diſgrace, for I confeſſe that if Art were ioyned to nature, they would far exceed the other, for I hold it better that a Horſe hath ſomething *a ſe*, as well as *in ſe*, for they would not onely pleaſe the eye for beauty more then the other, but alſo giue better content to the minde, when their goodneſſe ſhould be put to the touch-ſtone.

Obiection.

Anſwer.

Theo. 1. [c]. (l) 1. *Pr.* 4. [c].

[i] A horſe muſt haue ſome thing *a ſe*, as wel as *in ſe*.

Now the cauſe that thoſe horſes which are defectiue, are brought to better perfection then the other is this, that they are more conſonant to the nature of man then the other, for man which ſhould repaire this decay, is likewiſe obſcured in knowledge; ſo, that when any contrariety doth happen contrary to his expectation, he following his will, falleth into extreame paſſions, whereby thoſe horſes which ſeeme to be more doggedly diſpoſed by their ſhape, are ſometimes made more durable and pleaſing then the other, by violent correction; but yet herein they are not reformed by Art, but by chance, for if it happen that one proue to be good, they fayle of their expectation in a doſen: wherfore the approbation of ſome few of theſe, may not applaud their knowledge in the Art, that they haue more knowledge then they which fayleth in thoſe ſort, which are ſaid to be of the beſt ſhape, for it doth rather intimate their greater ignorance, for as it is holden, euery thing is deſtroyed by his

(m) *Theo.* 8. [c].

[n] Whatſoeuer is by chance is no Art, and ſo one is no proofe.

Ariſtotle. 1. *Pra.* 7. [h]

his contrary, and maintained by his like; euen so, although the better sort of Horses are disgraced by the contrariety of the Man, yet his knowledge in this Art may parallel or exceed the other, though hee by chance may bring that Horse (being of such a disposition as is fitting for his cholerick nature) to a better effect, because violence not Art doth gaine the one, (it being agreeing to mans nature,) and patience with Art doth worke the other it being more repugnant thereto: For as one of them doth exeed in one extreame, so doth the other sort in the other, and it is the end of Art to bring both these excesses to a meane.

° Art tendeth to the meane.

But if they obiect, seeing those horses which are of grosser composition, be more coherent to mans nature, why are they not preferred before the other: the answer is twofold, the first is, Man hauing an intellectiue knowledge by the instinct of nature, (although much obscured) knoweth that all things were made perfect at the first, and so those horses which are of the beautifullest shape, reason doth tell them that they are the nearest to the Creation, and so chuseth them, as they being most likely to proue the best and deligthfullest to the eye, most men desiring to please that sense in all things) and so doe preferre them before the other, they being more delightfull to the eye, and more probable to yeeld content, although very few know how to bring them to their perfection.

Obiection.

Answer.

Gen. 1. 31.

(p)

1. *Pra.* 3. e.
1. *Pr.* 5. f.

p All men are giuen to please the eye.

(2)

The second reason is, that the nature of men is to desire to seeme wise, and therefore will seeme to finde fault where they cannot amend, and to shew their iudgement in chusing, and not their knowledge in vsing, to blind their owne ignorance, for though they obserue a difference, yet they know not the reason thereof: And so generally condemne nature for making more horses without vse then with vse, and likewise disgraceth the Art for want of know,edge in her vse, and so hold that those horses which are of this distorted composition, are not confined within the compasse of Arts limitation, because the concauity thereof doth ouerthrow the conuexity of their superficiall braine. But to resolue the cause of this difference of their compositions, is (as I haue said) from the temperature of the seed of which these sorts were generated, for the food vpon which the *individuum* did seed being grosse, made the seed

q Ignorant men condemne nature for to excuse thémselues.

seed so subtill, that it could not concurre so proportionably into euery part, as the other which was more pure, did in giuing shape and nutriment to the other sort, and yet nature heerein is not imperfect, but that she worketh not immediately, as at the first, for then the food was naturally good, and needed no Art for nourishment, but now she worketh mediately from secondary causes, and therefore if there bee not a reducement by Art, nature will be defectiue in many things through the repugnancy of accidents; but not so abortiue as Art cannot helpe to reformation: For though the earth at the first brought forth such fruites as would giue perfect nourishment (of it selfe) yet now (through the curse) it waxeth old and barren, so that there must be Art for repayring, by sowing and planting, whereby it may bring forth better fruites for nutriment both to man and beast, then it of its owne nature would yeeld; and therefore those horses which are begotten with such seed as is increased of that food the earth doth bring forth of it selfe, can neuer bee of such excellent shape, nor haue that courage (of themselues) as those which are repayred by Art.

r Nature is not imperfect but by accidents. *1. Pr. 13. n.*

1. Pr. 13. d. s The earth waxeth old. *1. Pr. 4. h.*

The Application.

t Which Art is to gaine a restitution of obedience. *Theo. 20.* t

Obiection.

Answer.

u Breeding doth not take away the knowledge of riding.

Yet if any will further obiect, that if the goodnesse of a horse doth consist so much in breeding, then if they bee well bred they need lesse knowledge in the Art: To which I answere, it is true, if they would worke obediently of themselues, for though a man hath two pieces of wood to worke on, if the one bee knotty and the other smooth, if he choose the smooth for ease, yet he must vse Art to bring it to proportion; and so no horse whatsoeuer but hee must haue Art to gaine obedience; And therefore against such curious inquisitors, I conclude with the saying of *Diogenes*, who being demanded, why the charity of people extended towards the lame and blind, and not to Philosophers, because (saith hee) their doubt is as strong, that they themselues may one day bee lame and blind, as their hope is weake that they shall euer proue Philosophers. So their doubt is strong to make obiections (that they may the more cloake their owne ignorance) by finding fault, because their hope is weake that they shall euer attaine such knowledge to bee good Horsemen.

x *Diogenes* answer.

CHAP. 38.

Chap. 38.

The necessity of Proportion.

BEcause I haue spoken so much of Proportion in this *Theoricke* Part of Horsemanship, I will now shew the necessity thereof, lest it may be thought a friuolous speech in this Art, because it neuer hath heretofore beene handled by any that hath as yet treated of this subiect: But whether it be friuolous or no, let any (except he be wilfully blind) iudge, in regard that not onely this, but also all other Arts and Sciences cannot stand without it. For at the first Creation, nothing was made something by proportion, for thereby it receiued a forme or simile. And the whole Fabrike of the world was composed altogether by iust proportion, and euery one of the celestiall orbes, the concaue of the vppermost including the conuexe of the innermost: by such iust proportion, that the cunning Astronomer can easily measure the true distance of euery Spheare, by their Semidiamiters. And further, how could the Astronomers and Astrologers know the *Apogeon* and *Perogeon* of the Sunne and Moone, and so the difference of their slow and swift motions: with their reuolutions, periods, coniunctions, oppositions, and the seuerall aspects of the Starres and Planets with their stations, retrogradations, exaltations, detriments, combustions, &c. And the time of the Ecclipse both of the Sunne and the moone, by their reuolution concurring iustly in the two opposite Sections of *Canda* and *Caput Draconis*, and the difference of the Moones latitude, with her *Epicicle*, and many other obseruations, were it not they obserued a proportion in their reuolutions, and so made instruments and tables in iust proportion to the same. And further, to find the variable motions of the Moone, with her full, change and quarters, and also the flowing and reflowing of the Seas, if they did not find a proportionall course of them, according to the Moones motion, (obserued by the like Tables) in regard it is said to bee the Waters Paramore.

Theo 4. [a]

[a] No Art can stand without Proportion.

Theo 33. [b]

[b] Astronomers and Astrologers worke by Proportion.

[g] Of *Horologie.* And againe, for *Horologie*, if the *Gnomen* be not made in true proportion to the eleuation of the Pole, and the distance of houre lines drawne according to the obliquity of the *Horizon*, and the *Meridian*, so drawne, that it may cut the Equinoctiall at right angles perpendicularly, and then to take the *substile*, according to the inclination, declination, or reclination of the murall; the Diall will be very ridiculous and idle. And further for a Clock, if the plumbe of the minutes be not of such an equall proportion, that it doth ballance the reuolution of the houre wheele, with the terme of time, and the teeth of the nuts to bee in true proportion to the teeth of the wheeles, and the center of the Axletrees to be equally distant, to the Semidiamiters, the clock will neither goe truely or run stedily.

(c) *Theo.* 35. [g]

Now although heere is sufficient demonstration, for the necessary vse of Proportion, yet I will a little further illustrate the excellency thereof, it being, that no Art nor Science can worke without it; all which for to rehearse would be too tedious, & my memory too short, but I will briefly touch some particulars, and by the like all the rest may be imagined. Now all Proportions of Arts and Sciences (as Doctor *Dee* affirmeth) doe arise from Arithmeticke and Geometry, as being inseperable twinnes, and the head from whence all other doe flow; and therefore no man can shew the reason of any error, (in what Art soeuer) except he haue vnderstanding in their principles. For though a man may learne a trade by a liuely teacher yet if he be ignorant in them, his knowledge is but blind, in regard he goeth by directions: And so, hee differeth (as *Marcus Aurelius* saith) very little from a beast, for that which they doe, they doe as they were taught, and cannot yeelde a reason for the same.

Theo. 4. [a]. & 33. [1].

The Preface in *Euclid.*

[d] The Root from whence all Arts doe spring.

1. *Prac.* 5. [a].

[e] Tradition is a Bestuall knowledge.

But for to show more plainely, how all other Arts doe arise from these two; it is either simple or mixt, that is, either by Arithmeticall or Geometricall proportion simply, or else by them both coniunct: for if it be vpon Arithmeticke simple, then it dealeth with numbers only: so far as an vnite is indeuisible. And if with Geometry simple, then it dealeth with Magnitudes onely: so far as a point is indiuisible. But if with Arithmeticke mixt with Geometry, then it demonstrateth some Arith-

Doct. *Dee Euclid.*

[f] The lincking of Arts together.

Arithmeticall conclusion. But if with Geometry mixt, then it demonstrateth some Geometricall purpose.

And so their vses are either in things supernaturall and deuine, by application ascending: or in things Mathematicall without further application: or else in things naturall, both substantiall, and accidentall, visible, and inuisible, by application descending. For no man can number any thing without a proportionall progression. And how can a man find out either Radicall, Cubicke, Cossicke, Surde, or any other simple or mixt numbers, without proportion; Or learne the knowledge of Mechometry, whereby lengths and distances are measured, if not by proportion of his seuerall stations, and obseruations of degrees set in his instrument by the like proportion? and likewise the knowledge in Embadometry, and Stereometry, which measureth all plaine Surfaces, and Solides, could not be attained, were it not for proportion. And further the Art perspectiue, which sheweth the Opticke properties of Radiations, and Reflectes: and Musick, which teacheth by sense to iudge of sounds both high and low: and Chosmography, which describeth the whole world both heauenly and elementall: and the art Staticke, which sheweth the nature of waightes and their properties; and Anthropography, which sheweth the perfect shape, and true proportion of the admirable shape of man, which though he grow in height, yet if he be extended, as included in a circle, whose center is his nauell, and his knees and eyes the first and third part of his height, and all his other members made so proportionall one to another, that he is called Microchosmus for the excellency of his shape: and the Art Trochicall which demonstrateth the properties of all circular motions; and all other Arts whatsoeuer, none could be wrought truely if it were not for proportion.

3 And of their vses.

(h) *Theo. 1. f.*

Nay, the Husbandman cannot doe any thing without the ayde of proportion: for if in his plowing he doth not obserue to draw his furrow by a straight line, that it may be a true parallel to the next adiacent, his land will lye neither roundly nor commendably. And likewise in his sowing, if he spread not his seed equally, it will come vp very vnseemely and disorderly: and for his carting, if he direct not the spurnes of his wheeles,

1 The husbandman cannot worke without proportion.

to be in a straight line with the extreames of his eye, he shall be in danger of miscarying: and further, his hedging must be wrought orderly, and for ditching it must bee wrought slope-wise in such sorte, that the bottome may bee parallel to the top (it being wrought by a straight line, or else it will be discommendable: and likewise his Reeking, must be made by the same proportion of his Ditching, and made apt to aueyde raine, or else it will be both vnhandsome and receiue losse by wet, none of all which can be done without proportion. Now if none of these nor any other whatsoeuer, (which were too tedious to rehearse) can be wrought without proportion; it were more then madnesse in any man, to thinke that this Art of Horsemanship should be gained without knowledge of the same: in regard it is included within the vse of things naturall, both substantiall and accidentall, &c. For if it be rightly obserued, there is no Art except the Mathematickes, that is so intricate for proportion as it: neither doe they desire much more curious obseruations for proportion then it; because the man must haue an imaginary proportion as well as a sensitiue.

[k] In what part of proportion horsemanship is inclined.

(1) *Theo.* 13. [d]

For it is not sufficient to proportionate his outward motions, to the outward lesture of the Horse, but he must also proportinate the command of his will and affections, according to his Horses inward disposition: or else the fence of this Vineyard will be so weake, that the wild beasts will breake in and destroy all the planting.

But because the knowledge of proportion is so appertinent and necessary for this Art: it may be expected of some that I should set downe a rule how a man may finde it, whereby hee might the more easily effect his desire. Which thing though it be very hard to doe, through the multiplicity of dispositions, yet I would indeuour my best to satisfie the desirous minde, were it not that detracting tongues would abuse that liberty, in vsurping that knowledge to themselues by prating, though they be as far off the knowledge in acting as they are off crowning. For they through there ouer lofty and selfe conceipt would then blow forth such contumelious, and reprochful speeches against the best practitioners (as ouer many doe) in condemning their workes, hauing but an erronious knowledge,

(m) *Theo.* 37. [f]

being

being fortified onely with breathings, to impaire their fame and discredit their estimation, although they (for the true acting) are not worthy to lead their Horse to the blocke. But if they would desire the true knowledge so much as they doe the maintenance of their owne opinions, they would be ashamed to blow the coales of others disgrace (finding so much ignorance in themselues) and see their owne blindnesse, in considering that their detracting tongues doe proceed from their malicious minde not being capable of the like performance: for where there is no light, there is no shaddow: and where there is no knowledge there is no enuy. But as Rats and Mice eate and gnaw vpon other mens meate, so doe detracting tongues other mens labours.

[n] I cannot inuay against this carping *Momus* too often.

August: [o] *Difficile est in prosperis inuidiæ cavere, sola miserere caret.*

But yet to conclude I will not leaue this point altogether naked, but giue it one couering to hide its shame, and so leaue it to the charitable minde of others, to relieue it further from the cold: and that is the rule of proportion, which for its excellency is called the golden rule, for if conceipted knowledge, and ignorance beget error: what will reason and discretion yeeld? and so let it be multiplied by practice, and deuided by experience, and they shall find, that it will yeeld the trueth.

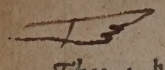
Chap. 39.

The Conclusion.

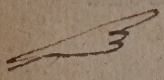
Because I haue bin more tedious in handling this *Theoricke part* of pacing, then my intended purpose was (at the first) through so many oppositions, which did intercept mee in my proceedings; whereby it may be held of some, that many things are here spoken of, which are nothing appertinent to this Art: and therefore need not to be so curiously obserued of any, nor is it needfull for any man to trouble his memory with searching into such a bundle of trifles, in regard they are more superfluous then necessary, for the effecting of the same?

[a] Ignorance cannot indure labour.

Therefore to satisfie them in this point, they deceiue themselues (in their opinions) in this Art: for if they rightly consider



Theo. 4. h



that the cause of a true going Horse doth chiefly consist in the man, they shall finde that herein is not any superfluitie for the attayning to the knowledge thereof, but rather a defect of many things, which (some) I haue omitted of purpose, for diuers causes before rehearsed and others, which my memory was barren of, when I should haue handled them in their proper place, and so left them out, as things comming out of due time. And therefore to make a *compendium* of the chiefe heads thereof in this conclusion, that the reader may the more easily locke them in the closet of his memory, which so many particulers would obstupidate. The man must first obserue, that the knowledge of this Art doth not onely consist of the subiect of the Horse (as many doe hold, excusing their ignorance with the nature of the Horse) but in the enlightning of his owne knowledge, (to gaine obedience.)

(1)

b Vpon what this Knowledge doth chiefly consist.

Theo. 4. r.

Because at the beginning, GOD thought no creature was worthy to participate of reason but man, and therefore hee let all other creatures but see their being, and to man he gaue to know his being, and suffered beasts to see the things themselues, and to man to know the causes of them. But the wandring ambitious spirit of man not content with this free gift of his maker, sought to know more, and thereby came to know lesse. And therefore to reduce some restitution to the former estate, Art was inuented to illustrate the dark corners of his vnderstanding, whereby hee might better see and know how to bring these irrational creatures to obedience, that so they might be made the more seruiceable for him as at the first they were.

c God gaue knowledge to Man, and but sense to beasts.

d *Theo.* 1. & 2.

(2)

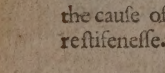
Theo. 34. c.

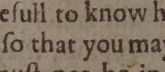
Disobedience the cause of restifenesse.

And secondly, for the Horse, you must consider that the cause of all errors and restifenesse is his disobedience and rebellion, he doing but his kind being onely sensitiue. And therefore it is your dutie to gaine obedience, not after your will and passion, inuenting as many seuerall tortures as you finde errors; but in discretion and wisdome to iudge of the cause, and so to reforme the effect. And thirdly, in regard that it is onely appertinent to man, to iudge by reason, and thereby to gouerne his Horse; you must be carefull to know how to ioyne your selfe and the Horse together, so that you may be said to be both but one subiect, and that must not be in the exterior parts onely, as to

(3)

Theo. 16.





frame

frame the actions of the Horſes body to the motions of your owne: but alſo in the interior, that is, the deſire of the Horſe muſt be obedient to your owne mind, which muſt be conuayed into the Horſe onely by your motions: for when your motions are agreeing to your minde, & the deſire of the Horſe yeelding to thoſe motions, and the actions of his body conſonant to his deſire, then both you and the Horſe may be ſaid to be one ſubiect, the one being as ready to obey as the other to command.

d The Man and the Horſe muſt bee both but one ſubiect. *Theo.* 35. d. & 4. h. & 35. f.

Fourthly, you muſt haue care that the Horſe carry a conſtant and firme body, that is a true and comely reyne, and his hinder parts ſo firmely knit to his fore-parts, that they may follow ſtedfaſtly without any improper and looſe carriage, his hinderlegges euer keeping the ſame proportion in following after, as his fore-legges doe in their diſtance of ſetting forward. (4) *Theo.* 4. m. & 26. c

Laſtly, becauſe you are the onely agent for the effecting of this Worke, and that the Horſe is reduced to obedience, as you haue knowledge to vnderſtand your ſelfe: Therefore it is requiſite you ſhould enter into the conſideration of your owne knowledge (in this Art) which you may the better doe if you compare the truth of your workes with the errors, becauſe that one contrary doth make the other more apparant: Now the meanes by which you may doe this, is by the cauſe, quality, effect and the end. The cauſe of true obedience is your ſelfe, you working by reaſon, and ſubduing your will and affections by diſcretion; and the cauſe of diſobedience is your ſelfe alſo, you working by ignorance, and ſo doe follow your will more then reaſon, yeelding to the directions of your affections. Now the true qualitie is obedience of the horſe, hee obeying with all his powers to your will and commands: But the contrary qualitie is his rebellion, hauing a greater deſire to go after his owne luſt, then to yeeld obedience to you. The effect of true obedience is the ſeruiceable vſe of the horſe, after he is made ſubiect to your minde, to obey any motion either for pleaſure or profit: but the effect of falſe obedience is his reſiſtance (by doggednesſe) encreaſed by ignorance, and ſo to rebell againſt your will. And laſtly, the end of true knowledge is to bring him to ſuch obedience (in all things) that hee will giue full content and (5)

• The Horſe is brought to obedience as the man hath knowledge to effect.

1. The cauſe. *Theo.* 1. f. & 8. e.

2. The quality.

3. The effect.

4. The end.

and delight to you, that you may receiue merit and condigne praise for your iudgement and performance: But the end of erronious knowledge is to reape discontent, you being made seruile to yeeld to your horses lust, who will ride but at his owne pleasure, whereby you shall receiue great disgrace through your ignorance.

All which, (if they be rightly obserued in their particulars) will giue you sufficient vnderstanding, what knowledge you haue in this Art, that thereby, when any opposition doth arise (betwixt your horse and you) ye may examine your selfe in all or some of these, and so haue a redresse by your owne reformation. And then you shall keepe the fence of this *Vineyard* so strong, that it will keep out all the wilde rauenous Beasts, and thereby keepe it so cleane from weeds and spoyling, that the *Vines* will spread and grow so high, as you will bring forth such fruitfull Grapes, as their relish will bee both exceeding pleasant and comfortable.

Bern: *Opinio sola, veri similitudine se tuetur.*

FINIS.

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FINIS.

TO THE RIGHT REVEREND FATHER IN GOD, THOMAS Lord Bishop of *Peterborough*, long life, with increase of Honour, and *life euerlasting*.

RIGHT Reuerend, there is neuer a *why* but there is a *wherefore*; and there is neuer an Obiection but there is expected an Answer; nor neuer an Answer but there is presupposed an Obiection: But in this there is an obiection, which is that I roue beyond the marke, in presenting this Subiect to your Lordship, intreating of Horses and *Hyponomie*, which is not appertaining vnto you, who is called to a farre more excellent and spirituall function. And therfore it is requisite I should render an Answer for the defence of this my Apologie vpon which I need not insist vnto your Lordship, that knowes to what end all things were created at the beginning, better then I can any way apprehend, much lesse *Obiection.*

Answer. lesse write. But yet to answer any curious inquisitor:

(1) First, although your calling is Seraphicall, yet in regard that God of his Fatherly Prouidence, did at the first create all Creatures for the vse and seruice only of Man, and so gaue a free liberty for all men to vse them, with out restraint; therefore you descending from that Stocke which receiued that prerogatiue, may lawfully vse them, by an hereditary succession, and not any way violate your calling, they being made so necessary and seruiceable for all men, (of what state or degree soeuer) that liue vpon the face of the earth.

(2) Secondly, you being a member of this bodily Realme, cannot be exempted from the benefit and vse of them, in as much as they are made so necessary and profitable for the whole body thereof, seeing that all the members must be relieued, maintained, and preserued, by the same meanes the whole body is sustained (except they should dye and wither;) because all the parts of the body do participate with the whole: For proofe whereof, therecannot bee a better Allegoricall resemblance to a bodily Realme, then the Osmund or Magneticall stone, for it (being compleate) doth retaine all the potency and vertues of the naturall qualities: for it hath the two Poles (the one of them being of contrary qualitie to the other) the *Axis*, *Equator*, *Meridians*, *Parallels*, and so all the other Circles naturally and sensibly, as are imagined or fained to bee in the Heauens. All which the directory or inclinatory needles, will attractingly deliniate by their conformity and vnion, at conuenient Angles, being moued about a *Terrella* or round body of the same nature.

Metap: de mate.

Epist: to the Pr.

Doct. *Ridl: de Mag.*

An application. In like manner this whole Realme hath an Axis to moue

moue vpon, the Poles of which being differing, one tendeth to good and the other to euill; the estates and degrees of men being the Parallelles, and so mens motions moue vpon the Meridian, their desires or wills (as an inclinatory needle doth shew the Almicantarax, and Azimuth how farre they doe decline from either of the Poles: Amongst which Parallelles, the Tribe of Leui being the chiefe, may bee compared to the Equator, being the chiefe parrallel, and doth demonstrate the seuerall attractiue qualities of the Magnet: for when the needle is on the one side of it, it seateth towards the North, but of the other side, then towards the South; and so, as *Moses* stood in the gap, you stand in the midst, to limit the other Parallelles for declining in their reuolutions past the Articke, least they should loose that vigor of obedience to God, and their King, and be touched with the Antarticke or contrary qualitie. Wherefore though your calling bee differing, yet hauing your motion, amongst the other Parallels, or callings, for your temporary or necessary affaires, the free vse and liberty of these worldly blessings of God, are as appertinent vnto you as to other, and so the benefit of this worthy subiect. Psal. 106. 23.

Thirdly, in as much as God hath a generall regard to preserue all things that are vnder the Heauens, and doth prouide for all: yet more especially for his Church, so that indeed the vse of these, and all other Creatures are more proper to his Elect, (in regard hee hath the chiefest care ouer them) although the wicked haue oftentimes the greatest abundance. And therefore your Lordship being one whom God hath dignified with a most glorious calling, and likewise indued you (3) Iob. 28. 24.

Vitulus mictandus liber in Paschua mittitur. *Gregor.*

you with extraordinary spirituall gifts, for the edifying and inlarging his Church, it cannot bee denyed, but he doth likewise admit of your lawfull and delightfull vse of them; for, hath he giuen the greater and will not giue the lesse? And lastly, in respect of my selfe, which am bound in a dutifull affection both to your Lordship and your worshipfull Sonnes, Mr. *William Doue* and Mr. *Thomas Doue* Arch-Deacon, for so manifold fauours, and vndeserued respects which I haue alwayes receiued from your hands, from the first time I was knowne vnto you, whereby I am so much obliged for the same, that if I should not locke them vp in the closet of my heart there to bee preserued vntill the period of my dayes; I might be vtterly condemned of ingratitude, and with *Ouid. Telluris inutile pondus*, hauing no other meanes but thankfulnesse to remunerate the same.

Rom. 5. 9.

(4)

Wherefore seeing the ardency of my sincere loue is so much quenched by the water of imbecility, that it cannot giue such a vigorous heat as the bellowes of my desire would prouoke, I haue blowne one little coale of the fire of my affection; and haue presumed bould, to present vnto your Lordship this part of my liues experience, being the *Practicke* of this *Vineyard*, hoping the relish thereof will not be distastfull, the fruit being gathered from morall and naturall stockes, by the hands of practice. Wherein I haue endeauoured to repaire the decayed estate of this excellent subiect to re-establish him in such a primary esteeme, as Art and Nature can effect, both by breeding and riding. Wherein (also) I haue desired to purge this noble Art from such Authenticall errors as haue a long time blinded

ded the eyes of many worthy spirits; and haue set forth bounds that they shall not passe, if they desire to direct their course to the meane: And wherein further I haue not set forth any thing for feare or fauour of ancient authority; but onely what reason and experience doe approue, neuer following my owne imagination further then the truth would limit.

Therefore whereſoeuer I haue failed by circumstance, and method, (through desire in setting forth my minde so truely and plainely) I humbly desire your fauourable approbation, because many inconueniences (both of matter and wordes) may slip out of a good schollers pen (much more out of mine) whilst the mind is fixed in contemplation of things that are hard of themselues; for, *Aliquando magnus dormitat Homerus*. And therefore this my simple Worke being set forth *crassa* (*vt dicunt*) *Minerua*: I desire your Honour fauorably to passe it ouer, and couer it with your iudicious censure of my good intent, and charitable affection, that I had to publish it for the good of the Kingdome: for what error is committed, was not of neglect but ignorance; and therefore but *error amoris*, because (indeed) I would haue done better if I could. And further, I may be condemned of impudency, for presuming to offer this so meane a guift vnto your Lordship, it being so decrepit: to which I must needs confesse a great remissenes: But desire and want causeth impudence; and therefore I knowing this to haue a little life in it, and being desirous to haue it preserued, and my selfe not being able to giue it such a vitall spirit as it should; I haue presumed to vse your name to giue better life vnto it.

And therefore, I humbly craue pardon for my attempt, in setting it before so meane a Worke, which offence I trust you will remit, and then I shall be so infinitely indebted vnto your Lordship, as I shall not know how to redeeme those arrerages, but with my hearty prayers vnto God for the safe preseruation of you and yours, in peace and tranquility.

Your Lordships, and yours, in all humble and dutifull Seruice.

MICH: BARET.

TO THE RIGHT HONOURABLE GEORGE, MARQVIS BVCKINGHAM, Viscount VILLEIRS, Baron of Whaddon, *Iustice in Eyre of all his Maiesties Forests*, Parkes and Chases beyond TRENT; Mr. of *his Maiesties Horse, and one of the Gentlemen* of his Maiesties Bed-Chamber, Knight of *the most noble Order of the Garter*, and one of his Majesties most Honourable Priuy Counsell of ENGLAND, *and* SCOTLAND.

IT *is a maine infirmity* (*Right Honourable*) *crept into all, and neuer cured in any, to bee* (*as the Apostle saith*) *darkened in the vnderstanding; for experience teacheth, that the blind man is incident to many miseries; though the path be straight, yet hee will wander, and though the day be cleare, yet he either sees nothing, or if any thing, yet very darkely, and none are so enlightened but they see obscurely: which is the cause that all Arts and Sciences are neuer truely purged from errors, but still experience bringeth the causes of them to light, whereby* Ephes. 4. 18.

Mens knowledges are more refined from the drosse of ignorence. With the waight of which, this famous Art of Horsemanship *is Turkishly burthened, mens apprehensions be ing so deluded by the false euidence of the senses, that they are blindly led by the seducing guide of traditions, neuer seeking any other path, but that which Antiquity hath traced; thinking that former Ages haue discouered the whole World of Truth, and that there were no Islands vndetected, that were worthy the paines of discouery by any that should futurely attempt the same. Whereby this Age is so led by opinion, that whomsoeuer they shall see to furnish themselues for a voyage, to finde more fruitfull Ports, they are generlly holden factious, and will either suffer Ship-wrack, or else bring counterfeit stuffe.*

Which conceding implication hath brought such a confusion to the true knowledge of this Art, that many worthy Horses are branded with the infamous title of Iades, which are of a more predominate spirit, and potency then their knowledge can comprise to bring in subiection for seruiceable vse; they oftentimes working vpon the effect for the cause, and so hold that which is contingent to bee absolute necessary; and that such Iadish and rebellious qualities as are produced (for want of iudgement how to bring them to true obedience) are so naturally ingrafted in those horses, that they necessarily proceed from their vile dispostion: Whereby these worthy Creatures receiue most vnworthy disgrace, (through mens abuses) and are loaden with the burthen of their faults.

Which abortiue imputation (Right Honourable) when I seriously considered, and by diligent practise obserued to bee begotten by that monster (Custome) and nursed by ignorance, and forced, as necessity by the strength of error, for

that

that such restiffe qualities are but accidents, and so before they were done, were contingent, and might either bee, or not be, being but the procliuity of their dispositions: I haue armed my selfe with the helmet of courage to enter combate with that vgly and triple-headed monster, (not being dismayed, for the poysonous stings, of his detracting tongues) to free these oppressed Creatures, from the torture of this burthen, (they being but sensitiue Creatures) and to retort it vpon the necke of ignorant Professors, who are (or should bee) reasonable Creatures, and therefore command the vnreasonable. And for the better preseruation of their worthy esteeme, I haue planted this Vineyard *of* Horsemanship, *and fenced it about with Reason, to nourish such impes as desire to be grafted therein. Wherein is set forth (as in a glasse) the causes of errors, that this generous Art might bee purged from the abuses thereof; and also to bring a Horse to his highest perfection, that this old and blind Age can effect, by the Art of breeding and riding, vtterly reiecting all violent means as enemies to the same, but onely to worke, by true order of motions, distinction by true time, and proportionating corrections, according to the Horses disposition, for the gaining of true obedience, to agree with the man both inward and outward, that they both may be one Subiect, it being the scope and period of this Art.*

Which I haue presumed to present vnto your Lordship to be defended in its weakenesse vnder your protection, and to be graced with the countenance of so worthy a Personage: whom it hath pleased God to giue such fauour in the eyes of our Soueraigne as to grace you with many noble dignities; to bee Maister of his Maiesties Horse. Hoping your Lordship (who is of such mild nature and worthy desert)

will vouchsafe to accept of this poore present, as a token of my sincere good will, and will be as a tender nurse and louing father to the diligent and true practitioners of this worthy Hyponomie. For although the Stile be rude and oftentimes corrupt through an Icarius soaring, and transcending desire to amplifie it aboue my illiterated elocution; for dum numerus addatur, pondus detrahatur; *yet the grounds I know to be so true, that I will approue any part which may be held Paradoxicall, with the hazard of my life, because I had rather Sillogise them* operibus *then* verbis. *And therefore I most humbly craue pardon for my presamptuous attempt, to set your name before so weake a Worke, desiring your milde censure thereof, for* confusa disterminat consideratio. *And thus, committing your Honourable estate to the Almighties Protection, and my selfe at your Honours command, I rest,*

In most humble and dutifull Seruice,

MICHAEL BARET.

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TO THE GENTLEMEN AND MY COVNTRY-men of NOTTINGHAM and LINCOLNE-SHIRE: *M. B.* wisheth encrease of knowledge, and eternall Tranquilitie.

HAuing fraught my Ship (Gentlemen) for a voyage to golden Castile, in the Vernall time of my age: thinking thereby to haue laden it with such Marchandize as should haue yeelded sufficient profit for my future time, in the Hyems part thereof: but trauayling towards the line, being vnder the Solstice point of my peregrination, a contrary winde arose and driue me to the Articke clime, where being wether bet with the extremity of the Frosen Zone, I was glad to take vp such profits as the Polare circle, of that Latitude would afford, and my weake estate redeeme. But though my fraughtage is not so pretious as the spices of Molucca, nor the gold of Ophir and Orients of India, whereby it might be vendable to heigh estates? yet I haue vnladen it, being such wares as my Frosen braine could se.ect, and haue made it doneable to the meaner

sort. Hoping they will accept thereof gratefully, it being the fruite of my trauayle, and the harueſt of my Autumnall ſeaſon; and alſo ſuch wares as I am ſure are not counterfeite, but will endure the touchſtone, hauing made ſufficient triall of their operation not by ipſe dixit, but by ipſe fecit.

*Danger is a companion of labours.

But becauſe danger doth alwaies attend vpon labour, there was as yet, neuer any that could either ſpeake or doe that which would pleaſe all mens varieties, becauſe their braines are ſo ſickly, and ſubiect to take ſurfeits eſpecially where the feaſt is, in their conceipts too full, or the diſhes not dreſt anſwerable to their weake ſtomackes: their appetites being commanded either by conceit of their ſtomackes, or affection to the Cooke: and ſo giue partiall iudgement, without equity of the cauſe, and therefore to couer their owne ignorance, in that thing they would be held skilfull in, they contradict the ſayings and doings of others, neuer taking paines to examine the trueth: neither looking in that end of the wallet which hangeth behinde.

But this queaſineſſe doth come by propagation from our firſt Parents: Whereby it is become a very hard thing for a man rightly to know himſelfe.

Gen. 3. 12. 13. For Adam when hee had tranſgreſſed, layd the fault vpon Eue, and ſhee to excuſe her ſelfe layd it vpon the Serpent, and neuer acknowledged themſelues to haue ſinned, thinking thereby to excuſe their particuler crimes. Which ſelfe-liking is ſo ſucceſſiuely inherent in our natures, eſpecially where there is ſo much inquiſition, and examination of mens printed workes: that if any thing be ſpoken or written which may touch their free-hold, then they will preſently haue a writ of error to remoue that diſgrace from themſelues: either by defacing the Perſon, confuting the Subiect, or diſprayſing the Methode: and ſo ſeeke to preſerue their owne idle reputation, though it be with a reprochfull ignominy of the paineſull and induſtrious ſearcher.

Yet for all this, good minds ſhould not be diſmayde to take paines to ſet forth that which may yeeld profit, either to their country or common-wealth, to which end we ſhould wholy addict our ſelues, becauſe no man ought to hide his talent in the ground, nor to deſiſt for all theſe detracting tongues and malitious mindes, ſeeing the world

Math. 25. 25.

hath

hath not bin free of such from the beginning for our first Parents had the Serpent to enuy them, Abell *had his* Caine *to murther him*, Noah *had his wicked* Cham *to shame him*, Abraham *had his* Abimelech *to abuse him*, Lot *had the Sodomites to vexe him*, Isaack *had the Philistines to enuy him*, Iacob *had his* Laban *to deceiue him*, Ioseph *had his brethren to contemne him*, Dauid *had his* Saul *to persecute him*, Christ *had his* Iudas *to betray him*, Iohn *had his* Herod *to behead him*, *nay to be briefe, all the Apostles and Prophets, had one or more to afflict them, neither can any in this age liue in such sort, nor speake of any subiect that shall not suffer the checkes and taunts of some Zoylists.*

Gen.3.1.& 4.8. & 12.9.& 20.2. & 19.4.& 26.14. & 29.23.& 37.4. 1 Sam.20.31. Mark.14.10. Math.14.10.

Now if no man heretofore could set forth or speake that which would please all sects and sorts of men, shall I (that am the meanest amongst the meaner) thinke to plant this Vineyard so perfectly, but some Calumnies will seeke to destroy this planting? Nay, but I must arme my selfe to endure the reprosh of the most, so much the rather, because I differ so much from the traditions of the Antients, ayming more to discouer the errors of mens, as the chiefe cause of absurdities then the disposition of the Horse. For I know I should haue pleased many better if I had layd all the fault still vpon the nature of the Horse, and haue giuen them liberty to follow their owne wills, for it is more consonant to man to study to inuent seuerall tortures to inflict vpon others, then to seeke any reformation in themselues.

And although to you Gentlemen and Countrymen, to whom I haue beene more familiarly acquainted, it may be thought that the fruits of my labours are idle (as the course of my life, to some hath beene thought to be) because I did not addict my selfe to gather wealth as is their miserable inclinations: Yet if they whosoeuer shall haue such an vncharitable conceit, will but respectiuely weigh my earnest desire by knowledge to build againe this now decayed Art; they will I hope giue mee thankes for my diligent paines, rather then condemne me of vaine prate, and ostentation, for as much as there is no vice that shall arise in this Art, but there is sufficient remedies for the same.

For as it hat hpleased God to giue me an ability of minde, so hath he also giuen me some light how to polliſh that excellent part: know-

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ing that no man can purge his soule from error (the damm of all diseased opinions) except he seeke to beautifie it with such knowledge, as is conformeable to reason. And therefore I haue beene alwaies a vowed aduersary to the opinionated vulgars, who hold that felicity doth consist in adorning the body with wealth, rather then the soule with knowledge, and so doe pamper the shadow, but starues the substance. For thereby they are kept in slauery to their wills, being continually inuironed with griefe in getting, and care in keeping.

For as Aristotle saith, he that delighteth in this world must needs fall into one of these two griefs, either to lack that which he coueteth, or else to lose that which he hath gotten with great paine. Wherefore because wealth and knowledge are both vnsatiable (although they be contraries) yet the one is certaine, and the other vncertaine, I haue continually desired that which is the more certain and durable, and haue lesse trouble dmy selfe to gather wealth (being so inconstant and soone wasted) then knowledge, it being as permanent as the soule: for of it the more that a man doth impart, the more it doth increase, but of the other the more that is bestowed, the more it doth waste.

(d) 1. Pr. 11. e.

The consideration of which made Pithagoras to dispise those riches which with liberality are wasted and lost, and with sparing doe rust and rot.

Wherefore (Gentlemen and Friends) seeing that the mind is the cheifest part of the man, and the greatest glory that a man can receiue in this world is to enlighten it with knowledge, I haue taken the more paines, to plant this Vineyard of Horsemanship, and to dresse and purge it from such weedes as may hinder the young impes from florishing therein, onely for the good of my Country, for the benefit of which I was onely borne: For the which my hope expects nothing but thankes; wishing a better reformation in conceited censurers (as concerning this noble Art of Horsemanship,) then heretofore there hath beene.

For it is a misery to see how pur-blinde the most be (who make opinion the director of their actions) thinking this Art to be so easie that it needeth small instruction for the knowledge thereof. Whereby it commeth to passe that what Horses they make good is by chance, but

but what they spoyle is of set purpose: and yet their detraction euer haunteth desire, whosoeuer is notable in any part thereof, him they marke with defamation, but in triall their felicity being grounded vpon selfe conceit, their effects are as false as their hearts. But to let them alone, frying on the gridiron of their searing conscience, whosoeuer doth desire to be an impe graffed in th's Vineyard, and desireth the title of that generous quality, must striue to gaine to himself those foure Cardinall vertues which are in euery noble spirit. For he must haue Prudence, to worke discreetly and orderly without confusion, euer examining his workes by reason, and not by his will. Hee must also haue Iustice to proportionate his helpes and corrections (equally) according to the Horses disposition. And likewise hee must haue Temperance, to subdue and refell the rebellion of his will and affections, when they shall be prouoked thereto; And lastly, hee must haue Fortitude, to conquer the vnrulinesse of the Horses disobedience. Any of all which if the man be defectiue (howsoeuer hee may iudge of him-selfe) he is as farre from the truth thereof, as he is from drowning.

(e) The foure Cardinall vertues ought to be in euery horseman.
Prudence. Theo. 1.f. & 5.a.
Iustice. Theo. 29.e.
Temperance. Theo. 29.d.
Fortitude. Theo. 9.d. & 22.b.

And though this Method may be thought more Ethnicall then Caualarie, in regard it doth treate more of reformation in the Man, then of teaching the Horse. Let them know (if they rightly vnderstand themselues) that it doth derogate nothing at all from this Art: for Man being a reasonable creature, is said to be a King and ruler ouer a Horse (being vnreasonable) and because no Man can rightly rule, except hee hath first learned to obey; therefore he shall neuer truely know how to command his Horse except he first learne how to command himselfe, for what speculatiue knowledge soeuer a man hath, if he hath not an actuall gouernement, it is but a shadow.

(f) No Man can tell how to rule except he hath first learned to obey.

Wherefore (Gentle Reader) although in these my simple workes thou shalt finde me grose, vnlearned, and barren of such liuely graces, and guifts, as (indeed) should be full fraughted in the braine and vnderstanding of him that will vndertake to speake of such an excellent Art, for to content the most; I therefore desire thee most heartily, fauorably to leare with me, and my good intended mind, and friendly to accept the ground of my earnest good will, in regard I haue done my best: for sith there is none that hath naturall con-

ceptions,

ceptions, but they haue also naturall digressions; if there be some as aforeshowne, that will malitiously deprave, defile, or spot, these my simple doings, or corruptly extoll the glory of their owne excellency, through dispraise or dispite of this that I haue so rudely wrought. Yet I doubt not, but there will be others that will accept, and further this my willing mind, in publishing this my liues experience and practise, and so take it thankefully, in regard it will be a generall profit to the world, if the Theoricke *be righly vnderstood, and the* Practicke *truely performed.*

Farewell:

M. B.

THE SECOND BOOKE

of the *Vineyard* of *Horſemanſhip*;

Setting forth the *Practicke* Part.

Wherein is ſhewne how to worke according *to the true vnderſtanding of his* Theoricke Knowledge.

Chap. I.

How long Horſes haue beene in vſe.

IT hath beene a queſtion amongſt ſome, (but whether neceſſary or no I cannot ſay, let the truth demonſtrate it) how long it is ſince Horſes firſt came to be in vſe: But ſith it is a thing of ſo ſmall moment, or rather a queſtion, in my conceit very friuolous, I will not ſtand long therevpon. Firſt, becauſe it is manifeſt they had their beginning from the beginning, (in as much as they are Creatures:) for at the beginning God made the Heauens and the earth and all things therein, if he made all things therein, then he made horſes alſo, and ſo receiued their vſe, for he made them and all other Creatures onely for the vſe and ſeruice of man, except they will ſay that nature made any thing ſuperfluous, which were very abſurd to conceit. Nay it is a great

a Gen. 1. 1.

Theo. 1. a.

great probability that hee made them more especially for the present vse, as very necessary for Man, in as much as he created them such famous Creatures, not onely in strength but also in beauty, and courage aboue all other sensitiue Creatures.

Theo. 2, 2.

And Secondly, if I should bestow much time to approue that which none or (at the most) few doe deny, I might be held very idle, to spend either paper or time to confute that which so few oppugne against, except it bee such curious inquisitors as desire to shew their fantastick braine more in inquiring how long they haue beene in vse, then they desire to get knowledge how to vse them.

And lastly, because no man heretofore (that I euer reade) speaking either of this subiect, or treating of any other matter) hath certainely set downe in what manner they had their vse, and so continued from the beginning. Therefore in regard I will not *errare a via*, and so confound my selfe in such a laborinth, I minde not to insist further here vpon; but referre it to them which are of greater reading of Histories, (especially because I intend not to set downe any thing for certaine) but that which I know may be supported by truth. And yet if they will not be heerewith contented, but will further obiect, that though they were created at the beginning, they haue not been so long in vse, because there hath not beene any mention of their vse till this later Age of some few hundred yeares. I answer, that is no proofe that they were not in vse before; for many things haue beene in long vse which haue not had long narration: For I neuer read where there is any mention made of warre (in any place) vntill the time of *Abraham*, (a little before the promise was made vnto him,) when *Chedor Laomer*, and three other Kings did warre against the Kings of Sodome and Gomorha, wherein *Lot*, *Abrams* brothers Sonne was taken Prisoner, which when *Abram* heard he mustred vp an host in his owne Housholde, and redeemed him; for which *Melchisedech* met and blessed him: And yet no doubt but there was warre vsed long before, although not before then spoken of.

Which is the sacred word.

Gene. 14. (9) (12) (14) (19)

So in like manner horses, though there be not any thing recorded of them (so ancient) yet it is to bee supposed they haue beene

beene longer in vſe then written teſtimony doth approue (by the great numbers of them that are euery where related:) for it is manifeſt that *Pharoh* purſued the Iſraelites with great ſtore of Horſes and Horſemen; And in the time of *Ioſhua*, when the Kings of the promiſed land, came to warre againſt the Iſraelites, it is ſaid that they came with Horſes and Chariots exceeding many. From whence there is great probability (by the multitude of them) that they were long in vſe before that time, although there is no great ſpecialty made of them. And againe, in *Salomons* time it is ſaid that hee had forty thouſand ſtalles of Horſes for his Chariots, and twelue thouſand Horſemen, by which great numbers alſo, it is to be preſuppoſed that long before then both Horſes & Horſemen were in vſe; otherwiſe there could not haue beene found ſo many expert Horſemen to haue ſerued ſuch a King, (who had knowledge in all things aboue all men) if long time before then had not gained experience for the knowledge of ſo noble an Art.

Exod. 14. 23.

Ioſh. 9. 4.

1. King. 4. 26.

From the 30. to the latter end of the Ch.

Wherefore to deſiſt from ſpending any more time (for the proofe of ſo plaine a caſe) I could wiſh that there were greater Fauorites of this Art, and more true Searchers into the true knowledge thereof, for ſeeing both Horſes and Horſemen are of ſuch antiquity, it doth ſerue to reproue our Age, (which hath had the benefit of all preter Ages ſince then) that there is ſo many now liuing, (although they would bee accounted Horſe men,) that are ſo ignorant in this Art, that they neither know what is the office and duty of a Horſeman, nor can tell what a well-going Horſe is, nor the true cauſe from whence any contrariety doth ariſe in his Horſe: For if they did, they would oftentimes bee aſhamed to ſpeake (if they did know themſelues) when they thinke they ſpeake wiſely: And ſo condemne themſelues for thinking this Art ſo eaſie to be learned ſince it is of ſo great antiquity, and yet is fraughted with ſo many errors, whereby ſuch a noble ſubiect is ſo much diſgraced, and ſuch a famous Art ſo mightily defaced.

Application.

Chap. 3.

How to choose your Stallions and Mares.

IT hath beene an order obserued of the most that haue heeretofore written of this subiect, to set forth the order of breeding, before they treat of the Art of riding, which order I very well allow, because there must bee first matter to worke on before any thing can be effected. But because there hath been such excellent obseruations set forth, both for Stallions and Mares, by so many antient and famous Writers, whose opinions, are held very Authenticall; therefore I will not spend much time heerein and especially in regard I intend not to set forth any thing to a publike view, but what experience hath made probable; wishing them that are desirous of deeper knowledge therein, to repaire to Mr. *Markhams* workes, whose opinion doth parallel the best that hath formerly written both for breeding and trayning them vp from their foaling till they come to the vse of the saddle.

a A Horse is the matter, and Man is the instrument.

Yet because I will not leaue this point altogether naked and vntoucht, (in regard this booke may come into their hands who haue not his) I will briefly set downe my opinion, as an aperenthesis of their Iudgements; craving leaue to set forth my obseruations and experience as well as they their collections, sith no man as yet could write of any Art so perfectly, which hath not had some digressions.

b Not any Art hath its perfection.

Wherefore whosoeuer would haue a Stallion to breed by, (in hope to reape the fruit of his desires, for any part of this noble Art of Horsemanship) I hold that the Barbarian and the Turky Stallions are the best of all other for generall vses, because I haue found in these two kindes such perfect Horses, both for seruice, swiftnesse and proud going, as well for pleasing pace, as gallant trot, (with shape and coulour) that they haue combust all other horses of what race soeuer, which haue appeared in the presence of their radicall splendor, although it is holden that the Spanish Iennet, the Irish hobby, and Arabian Courser

c The Barbarian and Turkey Horse is the best for breed.

Courser is held both by Maister *Blundeuill*, and Maister *Markham*, to be the cheife for pacing: And the next vnto them is the bastard Stallion, begotten by one of them, on our English Mares, which doth exceed either of them in toughnesse, by reason of the apt composition of the purity of their substance, in respect of their hot clime, and the humidity of our more temperate zone. Which my assertion the Lord of *Northumberland*, (for a pure Turke) can approue the one: and that Noble and famous Knight Sir *Anthony Mildmay* both for pure and Bastard Barbaries, can witnesse the other, for strength, courage, beauty, and touchnesse: out of which race I had rather haue a Horse for the effecting of any part of Horsemanship, either vpon pawne of my life or reputation, then of any other in this Kingdome, hauing had such full experience of them.

d A Bastard Stallion is very good.

Now when you haue gotten a Stallion of some of these races, and would haue Mares also to cohere with them for to bring the perfectest Colts, let them be of our English breed, because they will adde a more firme knitting of all the parts of the colts, but yet there ought to be a care that their shape should be as neare to the true shape as is possible, because it is both the most beautifull, and also the nearest by all probability, to the primary creation, to the restitution whereof all Arts were inuented. (e) *Theo.* 33. *p.* Which should be of stature some-what large but not very high, a small Head, full Eye, wide Nostrell, a prick Eare though somewhat Long, a firme and thinne Crest, with a long and straight Necke, being well compast in the cragge at the setting on of the Head, a broad Brest, deepe Chested, a round Backe, being Barrell-Ribde, and the short ribs shut vp somewhat close to the Hucklebone, the Buttocke somewhat long so it be proportionable, a flat Legge, and straight Foote, and a hollow Hoofe, to which proportion, both for Sallions and Mares, when you haue obtained, you may resolue your selfe that you haue the perfection of nature, and then if in proofe you faile of your expectation, there is no fault in nature, but in the abuse. (f) *Theo.* 37. *p.*

Chap. 4.

Of the courage of the Stallions and Mares.

BVt as for the courage of the Stallion, if I shall any deale dissent in my iudgement from the opinion of others, doe not vtterly condemne mee, but weigh the differences, and then I hope my opinion will be held the more tollerable with some; for where as it is holden that those horses which wil be conteyned either within payle, rayle, or quickset, especially if he haue any prospect, are not fit for Stallions, because they are not held to be of any great courage, or gentle and good disposition, but are reputed to bee of a fearefull, and heauy weake nature: which position I cannot hold good, although set downe by one whom I much reuerence. First, in regard of the great danger they are in for sticking or laming through their varulinesse. And secondly, it is not altogether a necessity of nature, for it doth not frame euery *individuum*, either in the extreame of freenesse, or dulnesse, but some are composed in the meane difference, or temperance, as for example, in colours, it is not vpon necessity that there must be either white or blacke, sith there may be either blew or greene or such like.

(1) a What danger such Horses are in.

(2) An instance.

And lastly, it is not consonant to reason, for it doth teach that the meane in all things is the best: therefore those Stallions which are of such a feirce spirit, and hot disposition are worse to breed vpon then a more temperate nature, because those Colts that are so bred are more of them spoyled, (for want of knowledge in the Art) then those which are held more dull, they requiring greater iudgement to bring them to a gentle cõmand of riding, which thing grosse ignorance doth make too apparent, for where one of those Horses is brought to his perfection there is twenty that are either spoyled, or at the least a great deale of their beauty and valour darkned. And againe, if they be of such a dogged and cruell disposition that they will bite or strike, being of such a high spirit, they are not to be so much commended for Stallions, although in courage they be exalted in the

(3) b The meane is the best. *Theo.* 28. 8.

c The best bred horses are sooneſt spoyled for want of knowledge. *Theo.* 37. 1

d A Stallion of a dogged disposition is not the best to breed on

Super-

Superlatiue degree, because of the great danger that may happen to a man by a horse of such an euill disposition, in regard a mans life is to be held farre more pretious then the delight of many horses. And therefore I commend the Barbary, and the Turke aboue all other; because they are for the most part of a milde and gentle disposition, and of a meane temperature, being refined by a porportionate heate of the Sunne to their nature, which maketh them of a good courage, and apt to be brought to any reasonable obedience, if the man hath knowledge in this Art, to ioyne it to nature.

f A Horse is naturally hot.

But if it be so, that you cannot get a Stallion of such a temperate disposition, as you desire, as for the most part it happeneth, for want of true obseruation in former races: then for the better knowledge how you may bring your race of Colts to a meane courage which is the best: you must obserue, that if your Stallion be of a high spirit, & fierce, then to chuse your Mares, so neare as you can, of the shape aforesaid, but yet of a more milde and soft disposition, but if hee bee more sober and not so full of spirit as you desire, then haue a greater care that your Mares may be of a more free and quicke disposition: for as poyson of it selfe if it be not delayd will cause a confusion of the substance, but if infused with other simples of contrary quality, it is made restoratiue: Euen so, if both the *indiuiduums* be hot and fiery, the *Species* must needes according to reason be more fierce, for if two fires be added together, they will cause the greater heat: But if the one be of one excesse, and the other of another, then it is likely the *Species* will participate the nearer to the meane: whereby you shall receiue your hopefull expectation, if it be not intercepted by the seuerall Aspects of the Signes and Planets, which haue a continuall operation in all sublunary bodies at the time of their begetting by the prouidence of God, & is the secondary cause of the seuerall diuersities of euery *indiuiduum*, and therefore, *Though* Paul *plant and* Apollo *water, yet it is God that must giue the increase.* For although breeding by Art may helpe somethjng towards the primary creation, yet it can neuer make it perfect, both for want of strength of the earth (it waxing old) and also through notious Aspects of the superior Orbes appoynted of God to

g How to haue your Colts of a meane temperature.

(g) A simile. *Theo.* 33. h.

h The Signes & Planets haue operation in all sublunary bodies. 1. *Pr.* 5. n.

1. Cor. 3. 9.

(h) 1. *Pra.* 13. m. *Theo.* 37. f

worke Fatall ends to all liuing creatures, for a punishment of mans disobedience.

Chap. 5.

Of the colour of the Stallions and Mares.

NOw because there is and hath beene so much diuersity of opinions touching the colours and markes of Horses, some commending one colour and some another, as characters whereby the goodnesse of a Horse may be knowne: some affirming that the cause thereof proceeds from the complexions, other some from the Elements, and so are wedded to a traditionall opinion, still desiring to retaine the first liquor their knowledge was seasoned withall, esteeming those Horses which are either Browne, Dapple-Bayes, Dapple-grayes, White-lyards or Iet-blackes, hauing their whites, are holden the best Horses, and so haue a strong implication of the goodnesse of the Horse by his colour.

[a] Tradition is an enemy to knowledge. *Theo.* 38. [e]

And againe, others seeing the former so drowned in the Whirle-poole of this erronious conceipt, fearing least they should be ouerthrowne with the same waues, haue split themselues vpon the rocke, holding that the colour and markes of a Horse are of no greater note to iudge of his goodnesse, then to iudge the goodnesse of a man by the wearing a Fether in his Hat, and so would make naturall colours of no greater eminency then those that may be taken and left *ad placitum*, at a Mans owne pleasure. *M. Morgan.*

Wherefore for the vnfoulding of these ambiguities, and diuers opinions, giue me leaue (gentle Reader) to set downe my opinion, which I haue collected by experience, for the enlightning of the mindes of them which desire the knowledge of the truth. For although the horses colour doth not absolutely giue testimony vnto vs of his goodnesse, yet I say that it doth intimate vnto vs his disposition (in some part) as well as his shape doth: For nature hauing no defect, (God being the Author thereof by his prouidence,) it doth frame euery part of the same

[b] The Horses colour is to be respected as indifferent.

Metap.

same matter, whereof the whole is formed: and therefore the Colt being formed of the copulatiue seed of its Sire and Dam, receiueth the same quality (so farre as reason can teach,) of the foode that they did eate which did produce the seed, wherefore the hayre being an excrement, doth receiue colour of that quality also, participating of the same subiect, and doth demonstrate partly the disposition of the Horse, as the leaues of a tree doth the nature of it, they being also its excrements.

c How the haire doth demonstrate the horses quality.

For vpon this I dare pawne my credit, if you haue a Colt, either Bay, Blacke, Darke or Iron-gray, Glead-hued-gray, or Sorrell, if they haue no whites (especially in their forehead) one may boldly say that Horse to be of a dogged and sullen disposition, and the rather if he haue a small pincke eye, and a narrow face, with his nose bending like a haukes bill. But yet I will not say that all those Horses which are of the best reputed colours, doe proue the best, because I haue seene to the contrary, for some Horses which haue beene of such colours as haue been accoumpted the worst, as bright Sorrell, and Mouse-blacke, with Bald faces, and all the legges White aboue the knee, that haue made Iades of the other. But I iugde the cause hereof doth rather arise from the ignorance of the Rider, then from any imbecility of nature, for nature is no counterfeiter, to gild a leaden cup with gold or to make a thing to shew to the eye any other then it is indeed.

d There are horses good of all colours.

And therefore as I would not wish that men should be too confident in colours, so I would not they should esteeme them so lightly, as that they should hold them of no greater validity then a fether in a mans hat, for that is a thing inherent to nature for them to haue hayre growing, because it is all the Garments that Nature hath giuen them to keepe them warme: and if it be taken away it will grow againe, but a Fether may be put to, or taken from a mans Hat, at his pleasure.

e The iudgement by colour is not vtterly to be reiected.

And as it seemeth to keepe them warme, it doth set forth the beauty of the horse, and doth (in some sort) demonstrate his disposition, for as the Schooles hold, *Omnis rei pars, eandem naturam cum toto participat*: Euery part of the thing doth participate of the same nature with the whole: But howsoeuer the colour may be changed either by the Sunne or the Ayre, that

is but an exterior accident, but the markes which they haue at their first foaling, is to bee of more accompt then a feather in a mans hat, both for the speciall obseruation of Natures works, and also for the more beautifying of so famous a Creature: For although it cannot simply and absolutely demonstrate (as the root of the horses quality) because it hath a more obscure beginning from the first qualities, yet as the Metaphisicks define it, *Color est splendor corporis, lumine illustrati*, colour is a splendor or light of the body to garnish or beautifie it.

[f] For a Feather may bee taken away or put to at pleasure.

Metaph. de coloribus.

And heerein is the fauour and mercy of God showne to man, that he doth not onely giue vs things for necessity, but euen for delight also; for hee sendeth things as well to please the sense as for vse.

(f) *Theo.* 37. P

Therefore, seeing Man is so much subiect to serue his eye, the dapple gray, the white Liard, hauing a black Mussell, black eye-lids, and the inside of his eares blacke, the dapple bay, the Iet blacke, and a perfect Chestnut, hauing his mane and taile flaxen, if they haue their whites in their foreheads, white snips and white feet answerable, with a true proportion, they giue as great content to the beholders as can bee wished; for such a horse which hath one of these colours and an equall shape, is as delightfull an obiect (for an irrationall Creature) as Man can behold, and as perfect as Nature can worke; and consequently, if such a horse proue bad, I dare say the cause doth not proceed from him but from the man.

¶ A beautifull Horse is as delightfull as any vnreasonable Creature.

Furthermore, whether the causes of such variety of colours in horses doe proceed first from the elements, and so from the complections, I make a doubt: Although it is holden that euery horse doth receiue his complection according to the nature of that Element which is most predominate in him, and also his colour according to his complection; vpon which I will not insist but sleight it ouer with a swift foot.

First, because it is a rocke too hard for me to penetrate, there being such diuersities of opinions, that the discussing thereof, would rather require a whole volume, then a part of a Chapter. Secondly, because the approbation thereof doth not appertaine to this Treatise, therefore I referre it to those Arts to which it doth appertaine. And lastly, seeing there are said to bee but foure

foure Elements, and so successiuely foure complections, (from which all colours and dispositions are said to proceed) yet there are so many seuerall diuersities of these, that if all the Artists in the world should proportionate the least excessiue quality in euery particuler element (*gradatim*) one in another; yet they could not prescribe so many dispositions as there are Horses, in proportion, as one to a thousand, because there is no two but there is a dissimilitude betwixt them.

[h] The reason why it is doubtfull whether the cause of colours proceed from the Elements. *Theo.* 18. f.

But because I would not seeme to make my doubt vpon a preiudicated opinion without reason, I will only touch the two excesse colours, which doe not consist of any other, and the Metaphisicks opinion for the cause of them. Now they doe define white thus; *Albedo est color simplex in corpore teniore, multa luminositate constans:* Whitenesse is a simple colour consisting in a thinner body with much light. But whiteneſse is also found in a body of more density, as in Marble, and therefore that cannot be a true definition. And againe, they define blacke thus; *Nigredo autem est color in corpore crassiore, exiguæ luminositatis particeps:* But blacknes is a colour participating in a more thick body of a smaller light.

[i] White and blacke are said to bee the essence of the other colours.

Now there being wordes of the comparatiue degree vsed in both, the definitions cannot stand with the Logical proposition of the essence, for it is the nature of the essence not to admit more or lesse, but heere it is said more of the light to bee in whitenes, as though that light should participate with the *genus* more then other colours: and likewise lesse of the light to bee in blacknes, which if it bee, the light is more proper to the colour, then the quality the which the *genus* doth constitute to the colours. For the *genus* is communicated equally to all the *species*, otherwise blackenes were a lesse colour then whitenes; (*huc vsque Doct. Bright.*)

[k] A simple colour cannot be without an Essence.

And againe, this haue I found by experience, that although blacke and white be opposite in sight, yet those horses which are so coloured are not so in quality; for I haue seene two horses, the one white and the other black, and yet they haue ioyned so like in goodnesse, as it was hard to iudge which were the better, which could not bee if the cause did proceed from the contrariety of the Elements, for then they would worke a

[l] Two Horses of contrary colours may bee of equall goodnesse.

Theo. 28. i. [m] Contrary causes produce contrary effects.

contrary effect. And where it is aforesaid shewne that blacke is of a more thick substance, if one should goe to the difference of Climes, and so to the complection of men in those Climes, I cannot see how it should be of any such density: for the Ethiopians are all black, and yet they are ayrier then wee that are more white, by reason of the adustion of their bodies, the moisture thereof being exhald by the heat of the reuerberation of the Sunnebeames. And *Staflerus* doth affirme that the Moores liuing in the torrid Zone about the equinoctiall, are more agility but of lesse permanancy, then wee, and their wiues doe bring forth more speedily, and with more facility then our Women doe, and all is through the rarity of their bodyes.

Staflerus.

Wherefore to conclude this poynt, not insisting any further heerein, hauing prosecuted it further then I did intend: I cannot hold but that the colours of Horses are of greater esteeme then a feather in a mans hat, neyther that the cause of their diuersity doth proceed either from the Elements or complections, but (as I haue said) partly from the nature of the seed of generation, but especially from the continuall mutability of the Signes and Planets, euery one of them hauing such differing motions (by force of the *primum mobile*) that not any two times they equally agree in all aspects and places, but they vary either in their houses, triplicities, termes, faces, exaltations, retrogradations by combustion, or aspect of one beneuolent Planet with a maleuolent, meeting in some disaster house: or by a maleuolent aspect of two beneuolent Planets, and many such like, (too tedious to rehearse) any of which doth hinder Natures workes, they being the chiefe Gouernours of all sublunary bodies; and therefore although Man may endeuour by Art of breeding to helpe some reasonable restitution, yet the effect must bee referred to Gods secret will, because no Man can tell the time when any Mare shall conceiue.

1. *Pr.* 8. [d]

[n] The chiefe cause of difference is from the continuall mutability of the Heauens reuolution.

1. *Pr.* 4. [h]

Chap. 6.

At what yeares Horſes and Mares are apteſt for generation.

THere is nothing that doth more captiuate or make men ſeruile to the yoke of ignorance, then Cuſtome, the Nurſe and damme of all opinionated errors: For Time, which is both the increaſer and diminiſher of all things (humane,) hath made our vnderſtanding ſo blinde and impotent in this part alſo, through the deceiueable opinions, and erronious practiſe of former times (whereby they are ſwallowed ſo deep and diued ſo farre in the maine Sea of traditions,) that our old iron Age is not ſufficient to plunge them out of that gulfe of ignorance, to keepe them from drowning therein; for the moſt going like blind men, neuer going any way but as they are led, ſuffer themſelues to be led by that deceiueable conceit, till they bee ſwallowed vp ſo deepe in the riuer of differences, that they are neuer able to find the truth by any rule of reaſon: And ſo they reſemble ſheepe which deſire to feed vpon the greene downes till they get the rot.

a Cuſtome the Nurſe of opinionated errors. *Theo.* 10. 4.

For although they are deſirous to haue comely Stallions and Mares to breed vpon, yet they deceiue themſelues in their age, for the maintenance of that courage and comlines that ſhould be in the *ſpecies*; in that they doe not rightly conſider Natures workes nor the cauſe thereof: For it is ſo commonly frequented, (euen as a cuſtome) that the Horſe which they deſire to breed by, muſt bee an old horſe, ſo that when hee is paſt any other vſe, (by reaſon of weakeneſſe and decrepit old age) then hee is good enough to breed vpon; as though weake and feeble age, (which hath not luſt and ſtrength to preſerue it ſelfe) had ſufficient nature to beget another more ſtrong and luſty.

b Many deſire old Horſes to breed vpon.

Note.

But for the reforming of which traditionall error, to the good of the future age of my Country, whoſe happineſſe I and euery one is bound to preſerue: I haue endeauoured my ſelfe (ſo much

much as in me lieth to purge the truth from the dregges of this imperfection.

Wherefore they are desirous to ioyne the Art of breeding with Nature, in such sort as they would receiue the Period of their wishes, in the superlatiue degree; I hold Mr. *Morgan* his opinion, that whosoeuer will lay a sure foundation to build high vpon this subiect, he must look back to the first Creation if hee desire a restitution to that perfection: For when God had created all things, and gaue them that blessing to increase and multiply, it was in their greatest and highest degree of their perfection and strength, and not in their imperfection; for els Nature might seeme to be vnperfect, in not producing such naturall effects, as might preserue that necessary good for the ends they were ordayned.

[c] God gaue the power of begetting to all Creatures in their best perfection.

But because heat and moysture are the onely instrumentall meanes, whereby all the faculties of any *genus* are maintained in their greatest strength, there must bee an equall commixture in the same: Therefore neither a Colt that is not come to his perfection of strength, nor an old horse that is declining and past the same, are fittest to breed vpon, nor likewise Mares when they are in either of the said excesses. For a Colt that is but in his increasing and growing facultie, being but the vegetatiue part, his seed is not apt for generation, hee being not come to his materiall perfection and strength; for by reason of the excessiue moysture that is in him for want of yeares his seed cannot be of a perfect temperature for generation, because all perfect seede for procreation must bee hot and dry, and plenty thereof full concocted, to temper the coldnesse, and moysture of the seed of the Mare.

[d] A young Colt is not fit to beget and why.

And likewise, if the Mare be young also, her seede will be the more cold and moyst, especially it not being full concocted by the strength of Nature, by reason her seed in the hyest perfection is cold and moyst, and so it must necessarily follow, that those Colts so begotten must for the most part proue Fillies, or if they be Colt Foales, yet they will be much fleshy ioynted, great limmed, thicke Boned, Heauy, and Dull, according to the naturall operation of cold and moysture, whose propertie is to conioyne and knit into a Massie lumpe without proportion.

And

And againe, if a Colt should be begotten of an old Horse and an old Mare, in regard they want the power and efficacy of their naturall heate vigor and spirit, hee will be ouer cold and dry, through the predominancy of coldnesse and drynesse, that doth raigne in them; and then that Colt that is so begotten will be as the common prouerbe is, soone ripe, soone rotten, of little Strength, short liued, of small spirit and courage, and of a badde shape, for that it wanteth that heate and perfect moysture (I meane an oylye substance,) which are the cheife preseruers of life and good spirit. And so the like (by proportion) may be applied to an old Horse and a young Mare, and also to a young Horse and an old Mare, by reason that the like causes doe alwaies produce the like effects.

c An old Horse is not good to breed on and why.

Wherefore the Middle age of them both, I meane from sixe yeares till twelue, or if it be foureteene it is not much amisse in such Horses as are of a more hot spirity disposition; is the best to breed vpon, they being of equall temperatures. For the Horse being of middle age, and in his best lust, hath his seede hot and dry; and the Mare being in like manner, hath her seede cold and moyst hauing plenty on both parts, and that in the greatest perfection of heate and naturall strength of body, doe make a temperature of such a high degree of perfection, that the Colt will be full of vitall spirit, of high courage and pride, thinne and dry bones, great sinnewes and arteries, and of such a most beautifull and perfect shape, (through the naturall quality of heate, which doth refine the whole body from drosse in such manner, as if Art and Nature did striue for supremacy in their workes.

d Horses and Mares of the middle age are best to breed vpon.

But to make this more plaine by a simily; As the light of a candle is maintayned by heate and moysture, if there be a true proportion betwixt the substance of the weike, and the quantity of tallow or oylie substance, the splendor or light is the more perfect and durable; but if either of them be more predominate or tending to either excesse of too much or too little, that is, if the weike bee so bigge as there is not moysture enough to qualifie the heate thereof, the light will be very violent for the time, but it will be soone spent: or likewise if the oyle or Moysture be more then the strength of the fire can dry, through

e A simile of a Lampe. *I. Pra.* 8. b.

through the ſmalneſſe of the weike, then is the light ſo very ſmall and imbecile, that it giueth a very weake light and is alwaies in going out.

h Application to the ſeede.

Euen ſo, a Colt if the ſeede whereof hee is framed be of a perfect temperature, both in heate and moyſture, his actions will be of great ſplendor, delight and very permanent, but if either of the two qualities be predominate, then will he either be too prodigall and free, and ſo ſoone decay himſelfe, or elſe ſo ſlow and weake that it will much darken his glory.

1. Pr. 8. c & d.

i The Sunne is the cauſe of all vitall heat, and the Moone the cauſe of the moyſture.

But yet that the cauſe of theſe two qualities doth proceed from the elements, I dare not ſay: for the cauſe of the heate doth proceed from the Sunne, it cauſing a heate in all Sublunary bodies, which is the vitall part: and the moyſtneſſe from the Moone by reaſon of her humidity, and ſo it is the vigetatiue part: for although we liue in the ayre yet we are compoſed of the elements, for as a child is nouriſhed in the wombe, but yet not made of the wombe, ſo are we nouriſhed by the ayre but not made of it.

Chap. 7.

How the Stallion and Mare ſhould be kept with foode for the increaſe of good ſeede.

THe next thing that is to be obſerued for helping to reduce breeding to his higheſt perfection, ſo far as the knowledge of Man can comprehend, is, to haue a care that the Horſe and Mare doe feed vpon ſuch foode as will ingender the perfecteſt ſeed. For as the vigetatiue part of the *indiuiduum* is preſerued by the foode it doth receiue, ſo is the ſenſitiue part made more pure, or groſſe according as the noriſhment thereof hath his naturall operation: and therefore ſuch as the naturall quality of meate is in operation: ſuch will be the naturall quality of the powers of ſeed for generation: for perfect and good meate doth produce perfect and good bloud, and it bringeth forth perfect and good ſeed: for after the meat is concocted euery part thereof is diſperſed into the ſeuerall parts of the body, to maintaine the

a Such as the quality of food is ſuch, as the ſeed that is increaſed thereby

Theo. 37. b

the whole: But the cheifeſt part is conuerted into blood, and being infuſed into the vitall parts, it doth reſide into the liuer, as the ſtore houſe thereof, from whence there is conueyed by two veines into the two coddes they being the veſſels of ſeed, a certaine white thicke ſubſtance, there reſiding with a quantity of the pureſt bloud, which by the operation of the ſtones is made a perfect ſeed, fit for procreation. And ſo that part of ſeede which is hotte and dry (as the Phiſitians hold) goeth to the right codde, which doth beget the male: and that which is cold and moyſt to the left which doth beget the female. And the like is to bee obſerued in the Female, but more cold and moyſt, by reaſon of that humidity that doth reſide in them, to nouriſh the vigetatiue part of the Colt in the wombe.

Wherefore ſeeing that the cauſe of good and bad, hot and cold ſeede, doth firſt proceed from the meate that the Horſe and the Mare doe eate; and that the ſeed hath the ſame quality of heate and cold, as the foode hath whereby they are nouriſhed; and that the Colt doth partake of the ſame temperature the ſeede is on; therefore it is behouefull that there ſhould be a greater care had then hath beene heretofore of the food on which they ſhall ſeede, that it may be of ſuch quality as will produce a Colt of the beſt perfection. The proſe of the former aſſertion.

But herein alſo hath our Stepdam ignorance luld many a long time, in the cradell of accuſtomed error, whereby they are fallen into ſuch a dead ſleepe of conceit, that it is as hard for a Man to awake them, as to rayſe *Lazarus* out of his Graue being foure daies ſtinking. For it is a thing generally holden (but yet as euill as generall;) that whenſoeuer they would haue their Horſe to ſerue their Mares, it is meete that the Horſe ſhould be put either to Soyle, or to Graſſe as the Mare is, or elſe it is not poſſible that the Mare ſhould hold. Which opinion is alſo as falſe as it is common, for I my ſelfe haue had, and alſo haue knowne others to haue had, Mares couered with Horſes that haue beene in ſtrict diet for a match, and yet haue holden and brought forth Foales of ſufficient perfection, but yet I hold that the goodneſſe of the Colt was much abated by reaſon of the contrary quality of the ſeede of the Mare, which did extenuate Note a meere deluſion.

ate the strength of the operation of the Horses seede, she being at grasse.

Now if there be such an imbecillity in natures workes that she cannot show her force, being letted but in part, what defect will there be in that Colt which is formed of that seed, which is concocted (from them both) of raw and cold food, such as grasse is: there is no man if he haue any vnderstanding, but he will confesse that Colt must needs be of that raw, cold, and moyst quality, according to the naturall quality of the foode, whereby they will be of a grosse and fleshy disposition, and of a dull and heauy spirit.

[b] Grasse is no good food for increasing good seede. 1. *Pr.* 9. 2.

Therefore for the preuenting of these and many more inconueniences (too long to rehearse) and that they desire to bring their race to the best perfection: let them obserue to feede both their Horse and Mare, with such foode as shall be both hot and dry, according to the true nature of a Horse, because (as hath beene said) the Colt doth participate of the same quality and temperature of the food: and because if they both feed of one and the self-same meat, there will increase an vniforme seed without contrariety. For the effecting whereof I would wish them that carry such a noble and generous mind, as to reedifie the decayed building of this famous subiect; and to exalt him againe to the Superlatiue degree, to keepe their Horse and Mare in as strict diet as is vsed for a match, letting them haue moderate excercise, which will further digestion, and exhale moysture from the seede, and also cause a pure and delicate braine, and make them both full of lust and courage, and likewise such good feeding doth refine the vegetatiue part in perfecting the blood, and composeth a most dainty and good seed, whereby the Colt will be most beautifull and excellent, and of a high and full spirit. And therefore let their meat be old sweet hay, well clensed from dust, and their prouender old cleane and sweet oates, well mingled with old beanes, giuing them such reasonable store as they shall not be forced (through hunger) to feede too much vpon hay, and if their prouender bee often washed with strong Ale it will giue the beter courage.

[c] Good naturall feeding and moderate exercise purifieth the blood and so the seede.

[d] What meat they should eate to cause good blood.

And let their bread be made of foure peckes of wheate, and as many beanes well ground, refining them through a meale sieue

ſieue and very light with barme, for the lighter it is the ſooner it will bee digeſted, and ſo turne better blood: or if that bee held too coſtly, then to ſixe pecks of beans, put but two pecks of wheat, & it wil not be much amiſſe, but yet the more wheat the better, becauſe it is hot and dry, and ſo a great comforter of the heart and vitall parts: But whereas Mr. *Morgan* doth wiſh that the bread ſhould be baked (with the bran) as it commeth from the Mill, I am of a contrary minde, becauſe branne is void of good nouriſhment, and doth ſcald the ſtomacke (it being extreame hot and dry) and ſo doth inflame the blood, which will be an vtter enemy to the deſignes of this proiect; for the inflamation of the blood doth corrupt the ſeed.

2. *Pr.* 22. x

e Wheat is a comforter of the heart.

f Branne doth inflame.

Furthermore, for their water let it be a faire running ſpring, or elſe a cleare ſtanding ponde water (where the other is not to bee had,) but let them fetch it euening and morning a mile or two, for their exerciſe, obſeruing to warme them a little after their water, not ſuffering them to drinke their fill at the firſt, but after they haue taken their firſt draught, gallop them a little to warme it, and then let them drinke againe, and after that gallop them as you did before; neuer letting them depart till they will drinke no more, and ſo by this order you ſhall free the ſtomack from ſuch raw crudities, as the coldneſſe of the water would incite, (if they did drinke their fill at the firſt) and further, in letting them haue their fill it will keepe their bodies from drying too faſt, becauſe Nature it ſelfe is the beſt director for the expelling of her enemies, eſpecially in theſe creatures, where ſhe can command the apetite.

g Of their water and their vſing therein.

2. *Prac.* 10. x

But whereas Mr. *Morgan* doth wiſh to put wine into their water, to qualifie the heate thereof, I hold it not proper feeding for a horſe in regard they naturally deſire to drinke water, and when a horſe is in perfect ſtate of body, as it is to bee ſuppoſed theſe muſt be, nature doth alwayes deſire that which will preſerue it, & to flye from that which wil hurt it, in that euery thing is maintained by the like, and deſtroyed by the contrary; and ſo their owne naturall heat for warming their water is better then that which proceedeth from any other.

2. *Pra.* 22.

h Wine is no naturall drinke for a Horſe.

1. *Pra.* 12. c. *Theo.* 37. n. 1. *Pra.* 8. 5.

Now when you haue brought them home, either from their water, or any other exercise, (as occaſion ſhall be offered) let them

[1] How to vse them after they come from their water.

them be had presently into the stable, (it being made cleane and sweet) and rub them cleane and dry, letting them be round stopt with great waddes of straw, and good store of litter vnder them to keepe them warme, that they coole no faster then nature is able to expell such grosse humors, as otherwise would congeale by cooling faster then the bloud can haue its naturall course to nourish all the parts of the body, which is the cause of all sickenesse and diseases. Which done, let them stand vpon the snaffle an houre or more, (till they bee through coold,) without any meat except a little hay in the rack to chaw vpon; for if you should giue them meat before they bee through cold, it will concoct sooner then nature doth desire by reason of the exterior heat which was prouoked by labour, and so will inflame the naturall heat, which is the cause of imperfect digestion.

(n)

2. *Pr.* 10.[x].

1. *Pra.* 9.[a]

[k] Cooling too fast or eating too hot, will corrupt the bloud.

Then when they are cold, let their bridles be drawne, and their bodies and legges well chafed and rubd, letting them haue such a quantity of bread or other prouender, as (in your discretion) you finde their apetite to serue; but seeing no certaine thing can limit an vncertaine, therefore no man can describe such a certaine quantity of meat as shall satisfie the appetite of euery horse. And heerein I differ againe from Mr. *Morgan* who doth wish that there should bee a spare diet both in meat and water, for the perfecting of digestion, and refining the seed. And my reason is, they being only sensitiue, their appetite is serued according to the plenosity of the receptacle parts: For when they haue receiued, or eaten so much as nature cay digest into good nutriment; then if a man would knock them in the head he can neither cause them to eat one bit or drinke one sup more. And heerein they are farre more temperate then Man, for their feeding their appetite sensitiuely (they being sensitiue Creatures) cannot consult with themselues, to draw on their appetite by expostulating of the goodnes or rarenesse of the meat: But they onely feed their stomacke for the present, and doe eat so much as is sufficient, neuer regarding what they shall eat the next, neither for the goodnesse nor quantity.

Theo. 18. [f].

A reason.

[l] A horse will eat no more after nature bee satisfied.

3. *Pr.* 10.[a].

Now therefore in regard Nature is the best director, what quantity

quantity will best satisfie their appetite, I thinke it best to let them be their owne caruers; for if they bee restrayned and haue not enough, then it will bee a meanes indeed for them to cloy their stomacks with feeding, (if at any time they may haue it) according to the old Prouerbe, two hungry meales will make the third a glutton: Or else if they be continually kept with a spare diet, then nature not beeing sufficiently satisfied, there will be neither such store of good blood, nor such aboundance of seed as otherwise there would, and then if there be a defect in the materiall substance, the formall cannot be perfect. And againe, if there be want of food the stomack will be empty, and then (seeing nature abhorreth emptinesse) what should supply that want but moyst ayre, (whose nature is to penetrate into all places of vacuity, by reason of its tenuity) which will much hinder concoction (through the moistnesse thereof) for that nature cannot turne that food which was receiued into such perfect bloud as otherwise it would, if there were the whole heat and strength of nature.

[m] Nature abhorreth emptinesse.

1. *Pr.* 12.[a]

And as for surfets and diseases, they doe not come (to these Creatures) by fulnesse of feeding, but by the abuse in eyther of the excesses, of too much or two little exercise, from whence commeth inflamation of the blood, or else by a negligent care after labour, which causeth an obstruction of blood, by too fast cooling. For the which causes spare dyet is to be vsed to refell such corrupt and grosse humors as doth destroy nature, (it being medicinall) and therefore it cannot bee good for a perfect strong body, for to it medicines doth weaken nature.

1. *Pr.* 14.[b]

[a] Surfets doe not altogether proceed from full feeding.

1. *Pr.* 15.[b]

(i)

[o] Spare dyet is Phisicall.

1. *Pr.* 12.[b]

But to conclude, hauing kept them in such sort as I haue said, for some twelue or fourteene daies (for by that time their bloud and seed will bee sufficiently purged from grosse humors,) you may then put them together for generation, referring the end of your proceeding to Gods good blessing. But this I would haue you to obserue, that you doe not labour either of them for three dayes (at the least) before you put them together, more then the fetching of their water, least it cause too hasty digestion, by causing a greater heat, then nature would effect for concoction, for when the state of the body is perfect, then

Note.

the naturall heat doth worke the best temperature both for blood and seed, during which time let them be fed very well, for thereby they will be very lusty, and haue great plenty of seed, so that they will performe the action with such lust and courage, that the Colt will be of such perfection, as you shall thinke your charges and paines sufficiently satisfied.

Chap. 8.

When to put your Horse and Mare together for generation.

After that you haue brought your Horse and Mare to such perfect state of body, that their seede is in perfect temperature, then you may put them together to copulate: but likewise the time of the yeare is to be respected, for the effecting of perfect generation. Of the which proiect sith so many in former ages haue set forth their imitated opinions, which haue carried the most away with a successiue authority, I craue pardon, least my differing iudgement shall be read with scurrillity, for my bould attempt, in regard I set downe nothing as carried away with authority, but onely that which reason and experience hath made probable.

Now the antients haue holden it as a maxime, that there is no time of the yeare fit for to haue their Mares couered in, but onely the Vernall Moneths, as *March*, *Aprill*, and *May*, because as they say, in those Moneths the bloud which is the Principall humour doth then raigne: and so fittest for generation through that abundance of blood, which causeth them to haue the greatest desire for copulation, for authority of which their assertion, they bring instance from the earth, which at that time onely doth bring forth its blossomes and fruits: And againe, they bring forth the antients of former times, and many other instances, which I omit to rehearse, because to answere to them all would be tedious to the reader, and so discourage the young practitioners with too many ambiguities, and confuse their memory with too many degressions, and therefore so briefly as I can I will touch these as the chiefe heads.

a The antients opinion of the Vernall moneths

And

And first, whereas they say that those three Moneths are the apteſt to beget, becauſe of the abundance of bloud that doth then predominate: I conclude my anſwere with Maiſter *Morgan*, that where there is any predominate exceſſe there is not a perfect and ſound body, and therefore not fit for generation, for any intemperate exceſſe is the cauſe of ſickneſſe, and ſo not to be admitted in thoſe *individuums* which ſhould beget and bring forth, for if the blood doth exceed in heat, as it muſt needs if it abound, then it will ſoone conſume and dry vp the radicall moyſture, and ſo deſtroy himſelfe, as my former inſtance of a Lampe or Candle doth approue, and therefore perfect generation is not to be referred ſo much vnto any particuler time, as to the perfect temperature of the body, wherby is made pure ſeede.

[b] Why theſe three moneths are not the beſt

(b) 1 *Pra.6.5*

And ſecondly, whereas they bring a ſtrong implication thereof from the Earth, becauſe it doth bring forth its bloſſomes, and fruits at that time of the yeare onely; it doth not follow, that Mares therefore ſhould be couered at that time onely, and not elſe; for by that application, that time is beſt to couer Mares, in which they may quicken at the ſpring, & bring forth at *Michaelmas*, as the earth doth her fruits, for though fruit doth then form yet is it not then at perfection, till it hath the benefit of the Summer to be ripened with the heate of the Sunne. And further, if there were an apt reſemblance to the Earth, then thoſe Mares which were about the Equinoctiall ſhould bring forth twice in one yeare, as the Earth doth yeeld her fruits, they hauing two ſprings, and two Summers, (the Sunne making his courſe twiſe ouer their heads in one yeare) which to grant were very groſſe, ſeeing a Mare goeth twelue Moneths, after ſhe conceiue before ſhe bring forth. And againe, although the Earth retaine her Vigetatiue vertue, which is the ſappe, yet by reaſon of the Winters cold, it is ſo impriſoned within her, that it cannot come forth till it receiue a nouriſhing heate from the Sunne: which in Winter it cannot, not that it is further diſtant from vs at that time, then it is in Summer (as many ſuppoſe) becauſe in a circle euery part of the circumference is equally diſtant from the Center, but in regard the Sunne is not hot of it ſelfe, but by coaction (as the Philoſophers hold) and ſo when the

This implication cannot ſtand good.

The reaſon.

The ſecond reaſon.

The third reaſon.

1 *Pra.6.1.*

[c] A proofe that all vigetatiue things haue their nouriſhment from the Sunne.

Sunne is in our winter solstice, hee sending his beames Diamiterly, that is, by a straight line they glance into the ayre without any strong reflection, and so doth yeeld small comfortable heate; but as it riseth higher so his beames descend more perpendicular, which more and more doth reuerberate vpon the Earth, whereby the superficies is comforted, and so the inward naturall heate of the Earth doth ioyne with that heate; which is the cause that the Earth doth bud forth her blossomes, and fruites at that time more then another. But a Mare though she doth not receiue the like comfortable heate in Winter as in Summer, no more then the Earth, yet by reason of that naturall heat, which remaineth in her, shee doth nourish, and bring forth (in Winter, as well as in Summer) according to the determinate time of her conceiuing. Wherefore seeing God hath giuen them such naturall faculties, as to beget and bring forth at all times of the yeare: I thinke it meere simpleneſſe, being carried away with the ayrye force of Antiquity, to prescribe that to a particuler, where there is a generall power, for when God said increase and multiply, he gaue no limitation of time, for else nature could not exceed those limits.

[a] There was no time limited for procreation at the beginning.

And againe, they haue set downe times in those Moneths, as the full of the Moone, to be the best for action, because that then the Mare hath great store of menstruall blood for composition of the Colt, and then is the greatest store of blood in them both; But here Maister *Morgan* may seeme to make a contradiction with himselfe, for when they are come to a perfect habit of body, then nature cannot be defectiue in any part, and therefore to encrease any moyst or Flegmaticke substance, will cause a ruine of the *individuum*, in abating the vigor of heat which should keepe all the members from grosse composition. For I grant that all Sublunary bodies are gouerned by the Moone, but yet I doe not hold that at such times they are the best for perfect generation, because they doe then abound with Cold and Moystneſſe, according to the quality of the Moone, by which they are gouerned. But admit it should be best, as it is doubtfull, yet the operation might be hindered by reason of some other disaster Aspect of other Planets, more Malcuolent, and Predominating in a Maliguant House, which might

Of the time of the Moone.

(d) [a] *Pra. 6. i.*

[b] *Pr. 5. n. 4.*

might hinder her naturall effects, and therefore no certainty of the beſt effect at thoſe times.

And further they abreuiate the parts of the moneth to a certaine time of the day, as morning and euening, which opinion I hold indifferent, and therefore will not inſiſt vpon it, and yet there is no proofe that then is the beſt, becauſe there may be alſo euill Aſpects at ſuch times, which may hinder the expectation of man, which God may the ſooner ſend, to confound ſuch curious obſeruators. But I am of Maiſter *Markehams* opinion that the euening is the better of twaine, becauſe they are comforted all the day with the heate of the Sunne, which increaſeth courage, but it is abated in the morning, by the moyſtneſſe and cooleneſſe of the night. Of the time of the day.

And whereas Maiſter *Morgan* doth wiſh that there ſhould a reſpect be had of the Winde, I doe vary therein; for (ſaith he) the North and Weſt windes doe cauſe heate and ſo maketh the ſeed thinne: and the South wind is groſſe and moyſt. But to anſwere to this poſition in particuler, would ſpend too much time for ſo ſmall a moment: And therefore briefly thus, if men ſhould haue ſuch a curious reſpect to haue the windes in the morning, (for that is the time which he doth appoynt) to be in ſuch a quarter, the Moone then being in the Change or Full, before they can haue their Mares couered at ſuch preciſe times, it may be they ſhall ſpend the whole yeare and ſcarſly get one ſerued, ſo vnconſtant is both time and wind. * A curious & friuolous obſeruation. The reaſon.

And whereas hee holdeth that the winde doth cauſe cold or heate, I hardly beleeue that, becauſe the Ayre and Wind is ſubiect to be changed from cold to heate onely by the Sunne, as may be eaſily perceiued by the heate in Summer and the cold in Winter. * The Sunne doth alter the diſpoſition of wether rather then the winde.

Neither doe I allow theſe obſeruations in times for the begetting of a Colt Foale, becauſe the perfectneſſe of the ſeed is the ſureſt probability, except it be hindered by force of the conſtellations: For if it bee concocted by a true proportionable heate, the food being good from whence it ſprung; it will be the more pure and ſtrong, and ſo moſt likely proue a Colt Foale.

But I would not haue my meaning ſo miſtaken, that I vtterly

take away obseruation of all times, but only that strong implication that the most haue to those three months onely, and so make three parts of the yeare vnprofitable. For seeing both God and Nature, hath not giuen them any limited time for generation; therefore it were monster-like to obserue more the traditions of men, then nature, and so confine to a part, hauing liberty in the whole.

Note this.

But whereas I may seeme to admit of the whole yeare, for generation, yet I meane not in generall places, but onely there where they haue the Sunne continually to nourish and comfort them with his heat, and that is in the hot Zone about the equinoctiall, where it is supposed the Garden of Eden was, where God gaue this generall power of increasing and multiplying: But in our temperate clime, (where the cold hath as great force in Winter, as heat hath in Summer) if there should not be some time obserued, it would produce much defects in Nature, by reason of too much cold that is in deepe of Winter.

[f] The Garden of Eden about the Equinoctiall.

Wherefore to inlarge the obseruation of time, this I haue found by experience, and also reason doth induce mee thereto, that all the months from *Aprill* to *October*, are good for procreation; for I haue seene those Colts, which haue beene foaled at Mid-sommer or Lammas, haue (for the most part) proued the best horses: And the reason is, that euery thing being maintained by the like, and destroyed by the contrary, therefore that time is best for generation that hath the best simpathy to their quality; for a horse is naturally hot and dry, therefore those months being of the same quality by the force of the Sunne, are the best for their procreation: But if any make a doubt whether the Horse is hot and dry, let them obserue a horse that is of a perfect temperature, (for that is the grownd of nature) because euery excesse causeth a deformity, which is no part of the naturall body, and from whence hee hath his pure shape, his stout and valiant courage, and his agility in quick and swift running, if it be not by heat, whose office is to purge the pure substance from drosse.

[g] What months are good for procreation.

1. *Pra.* 7. [h].

Theo. 2. [b]. & 33. [b].

[h] Whether a horse be hot and dry.

And likewise for that matter they are composed of, it is hot and dry, (excepting naturall moysture) as it may appeare by the parts: For euery part doth participate of the same matter with

(h)

1. *Pra.* 5. [c].

the

the whole; but the fleſh is hot and dry, as may bee perceiued by the lightneſſe and ſpungineſſe thereof: And alſo by his faſt feeding and ſudden looſing thereof, and therefore the whole muſt be compoſed of the ſame. For if hee were cold and moiſt, then his fleſh would conſolidate, and bee more firme and hard, and ſo would aske longer time in getting; according the nature of an Oxe, &c. And further it may be ſeene by his dung (it being the excrement of the food concocted) for it is ſo purged with heat, as there is no ſolid ſubſtance left, but onely a light duſty ſpunge, after the moiſture is exhaled by the Sunne. Where contrarily, the dung of a beaſt (though it be dryed by the Sunne) hath a ſubſtance cruſty and hard: By all which, and more (if it were needfull to rehearſe) it may euidently appeare that a horſe is hot and dry, and therefore the Summer is the neareſt to his nature.

The Reaſon.

1 A horſe is proued to be hot by his dung.

And further, if a Mare be couered at Lammas or thereabout, then is the beginning of the yeare a great releeſe for the nouriſhment of the Colt in her wombe, with the chiefe food that the Mare doth eat all the forepart of Summer, and after when it is foaled the Mare will haue great plenty of good milke, it being refined by the heat of the Sunne; and then at Martinmas time, (when the graſſe is cold, and ſmall ſtore thereof) it will haue ſuch ſtore of Milke, that it will haue the leſſe deſire to feed vpon ſuch raw and cold food; and ſo conſequently all the Winter, if the Mare be kept with ſuch meat as ſhe ſhould to increaſe the ſame, whereas they which are foaled in March or Aprill, the Foale hath firſt cold and bad nouriſhment in the wombe, and after when it is foaled the milke wil be nothing ſo comfortable by reaſon of her food in the winter when it ſhall ſtand the moſt need, and the greateſt ſtore in Summer when it ſhall ſtand the leſſe need; whereby it ſhall bee forced (in Winter) to feed on ſuch food as (then) it can get for want of milke to ſuffice nature.

Of Lammas Foales.

Of a March or Aprill Foale.

And againe, thoſe Colts which are foaled after Martinmas (though their milke be good) yet by the extremity of cold in the long nights, their limbes (being weake and griſles) will be congealed too groſſly, and their courage much abated: So that they will hardly be brought to ſuch ſtrength and courage afterwards,

Of Martinmas Foales.

afterward, as otherwise nature would effect, they being stockt at the first; for there is no greater enemy to a horse then cold: Otherwise what is the cause that they prosper not in Winter as well as in Summer, if they bee not housed; and also that late ayring takes so much of them.

* Cold nights are hurtfull for a Horse.

But as for the time of the Moone, and day when they should bee couered, I stand not so much vpon such preciseneſſe, referring that to God, which is the disposer of times, (and of all other things:) But yet because he hath giuen the fruition of food as a secondary meanes to maintaine the *species*, there ought a care to bee had for the preseruation thereof, whereby it may increase the best nourishment, (by such good digestion, as humane reason can inuent) before they come to performe the action: But I am not minding to spend any more time vpon those points, (I hauing partly touched them before) least that I should offend the gentle Reader with too tedious assertions; for although I haue beene prolixe heerein, yet I am more concise then I would, hauing much to doe to end so briefly, this being so large a field to walke in for the confuting of antient traditions.

Chap. 9.

How and where to put your Horse and Mare together for generation.

THe last thing that is to bee obserued, (for the perfecting of this generation) is to know where and how they should performe the action; but because there are so many diuersities of opinions in this, (as well as in the former) there may bee a doubt of a certainty thereof. For some doe wish that the Horse and Mare should go abroad together in some inclosd grounds; (and likewise if there be more Mares to bee serued) to let him goe at liberty amongst them all. And againe, others would haue them to be put together (at their owne liberty) in some spacious house or barne, and there to be serued as chance shall alot:

alot: And further, others hold that to haue the Mare couered in hand is the best.

Now to show all the inconueniences that may arise through these diuersities, would be too tedious to make accompt of euery particuler; therefore I will briefly touch them, and onely set downe that which is the most approued: knowing that all Iudgements will not subscribe to my senses, although I haue beene very carefull to select the most probable, (by reason and experience) not often dissenting from all; but alwayes from the vnlikeliest: But howsoeuer some censures be, I hope the wise will bee fauourable, for mine is in loue and duty.

Now, if to haue the horse and Mare, (or Mares) to runne together at grasse, I hold (of all others) it is the worst; because their food (then) is the worst, and so cannot produce a perfect temperature of bloud and seed. And againe, if the horse be at liberty he may come to some mishap, either by his owne vnrulinesse, or by some stroake of the Mares: And further, their seeds cannot be perfect (although they had the best food) because the Horse will cause both himselfe and the Mares to bee of an excessiue heat, (by fretting and chafing) so that their courage and strength will be much weakened, and their seed much dissolued by the violence of heat. Moreouer, (as Mr. *Markham* saith) the horse being at liberty and of courage, will so spend himselfe at the first (by disorder) that the Mares pride will bee too strong for his (in conception) and the Foales (for the most part) will proue Fillies. And lastly, running amongst the Mares, some will be ready and some vnready and then he will serue the readiest first, (he being in courage) and then those which shall be ready after shall be in danger of not holding, or else bring forth weake and vncomely foales.

Neither doe I greatly allow to haue them goe at liberty in a house; for so he is also in danger of receiuing some stroke by the Mare; and further, he may couer the Mare (at the first) before she be ready, and then the next couering will not bee so good, because his seed will not be so strong, whereby the Colt (if she hold) will not bee of such comely shape, and very like to proue a Filly: And likewise, hee will spend himselfe too fast, (being in lust and courage) through his disorder, and cause

1. *Pr.* 7. [b].

[a] The inconuenience of letting the horse run at grasse amongst your Mares.

1. *Pr.* 4. [a].

(a)

1. *Pra.* 7. [k].

The cause of Filly Foales.

[b] The discommoditie of couering the Mares at liberty in the house.

cause her to loose her seed, which otherwise she might haue kept.

c The surest way is to haue him couer her in your hand.

Wherefore for the avoyding of all these discommodities, the best and surest way in my iudgement, is to haue the Mare couered in hand, for thereby both the Horse and Mare may be gouerned by Mans reason, for they being led by their appetite do naturally desire to be get and bring forth; not obseruing any order in begetting nor the difference in Colts that are brought forth, but according to the old prouerbe, they thinke with the Crow, that their owne Bird is the faireſt. But being ruled by Man they shall not spend their seed, by any disorder, for they may both of them be brought to the height of lust before they come together. For when as you haue refined their seed to a perfect temperature, by the order set downe in the sixt Chapter; then for the better stirring vp the lust of the Mare, let a little stoned Nagge wooe her two or three daies if need be, till that you see her haue a desire to take the Horse, then take him away, hauing a care that hee neuer couer her. Then feed them both well, some fiue or sixe houres before night, that they come together: and that the food may haue time to concoct, and nourish all the parts of the body: whereby they will haue the greater store of seede.

How to make your Mare ready for the horse

Then haue the Mare into some close place, and let the said Nagge wooe her againe, in the sight of the Horse, which will greatly prouoke both their lusts. Then let the Mare stand so, that if it bee possible the horse may haue the heigher ground, that he may couer her the more closly: and assoone as he commeth off, let one cast a pealefull of cold water at her shape, which will be a meanes to cause her trusse vp her body, and so receiue the seed more willingly, and let one presently leape vpon her back, and put her to a good round Trot for a quarter of an houre, for that will be a meanes that she shall not haue time to cast her seed: but in any case let him neither heat, nor straine her.

How to vse her at her first couering.

Which done, haue them both into the stable, and let them stand an houre or two without meate, and after feed them well that night: and the next morning either giue each of them a warme Mash, or else let them be ridden to the water, and vsing them as formerly hath beene shownе, let them drinke their

their fill to coole the heate of their body, and feede them well the next day till noone, that the meate may be well digested before night: and bring them together the second time, doing in all things as at the first, except the stone nagge, for after, he is needlesse (for then Nature will prouoke,) and also he will be dangerous in causing her cast her seed, which she formerly receiued: and likewise if you thinke good, vse her so the third night, and then no more, for by that time, there is oddes but she shall be serued: for this is the surest and best way that euer I could finde by reason or practise. He second couering.

But whereas some hold that once is sufficient, for her to bee couered, because the Colt is begotten at once, and also the first seed is the strongest, and therefore oftner is superfluous, and weakeneth the seede. To which I grant it is so, that once were enough, if men knew when that once were, but it is doubtfull whether the Matrix wilbe so open at the first, as to receiue such a quantity of seed from the horse as shall equally temper the Mares, which if it be not, then the second or third time is more certaine, and therefore this order will make it the more sure.

And there will not be any great doubt of weakening the seed, they hauing such intermission of time, to recouer their former lust, if they be well fed in the *intrim*, which will preserue their seed hot and strong.

Chap. 10.

How to know whether the Mare hath conceiued or no.

After that your Mare hath beene thus couered, it is obserued, that if she be fully serued, shee will fall freely to her meate, not offering to cast or pisse, nor bend her eares, nor eies, after the Neyghing of other Horses; but the surest obseruation, (for her conception) is to try her with a Horse about some foureteene dayes after, for if she haue conceiued, she will refuse to haue further copulation; for by that time their seed will be so mixt and vnited, that it will curdle and become thicke like creame, which is the conception whereby one body is formed: and Obserue her. How to iudge whether shee hath conceiued or no.

(a) 1. Pr. 7. 1. and then shee will desire the Horse no more. For shee being onely a sensitiue creature, when nature is serued, her desire is taken away: shee nothing regarding pleasure, but onely the end for which she was created, which was to increase and multiply.

As for her fast feeding, and the smooth lying of her hayre, which some hold to be markes of her conception, there is no certaine knowledge, for they may come from other causes, as from good keeping, or the difference of dispositions, some being more apt to feed, then others, or by good dressing and clothing, some hauing naturally smother skinnes then others, &c.

And againe, there are some which will vndertake to know whether a Mare be with Foale or no, by the skinne at the hind part of her maine next the Withers, for they say if one take it betwixt the finger and the thumbe, it will be loose and thicke, (if she be with Foale;) wherein can be no certainty nor reason to approue it. For the looseneſſe of the skinne (there) may be caused for want of flesh, and the skinne of all that haue much hayre vpon their maines are thicke there, because of such store of moysture, which causeth the maine to grow so long: and therefore cannot be any testimony of her conceiuing.

Chap. II.

How to vse her after her conception till she Foale.

WHen your Mare is couered, and you perceiue she hath conceiued, there ought still a care to be had to preserue the seed in purity from grosse humors, left it should be impayred of the perfect temperature, before the Colt be formed; and after to nourish and maintaine it with good and sound food whilest it is growing in the wombe: because it is releiued with such sustenance as the Mare doth eate; and therefore if the Mare feede vpon raw and cold meate, it will loose that perfect shape and strong courage. Wherefore to preserue the Colt in its true temperature let her feed on sweet hay and good prouender, for the space of a moneth, (for by that time the seed will

a There ought to be a care still had that the Mare be kept with good food for the nourishing of the foale in her wombe.

will be concocted into a fleſhy lumpe, and the body faſhioned in groſſe, and then if neceſſity force, and the time of yeare ſerue, let her be turned to graſſe: but let it be vpon dry ground where the graſſe is not ranke, but ſuch as ſhe may fill her belly once a day: alſo there would be ſhelter where ſhe doth runne, to keepe her both from the violence of ſtormes, and heat of the Sunne: and for her watring ſhe would haue a freſh riuer if conueniently, or elſe cleare ſtanding water.

Let her exerciſe be moderate.

And for her labour, let it be no more but onely to fetch her water, for the firſt moneth: and after let it neuer be violent, but moderate whether it be trauayling, carting, or plowing, leaſt there be a diſſolution of the ſubſtance, by too great heate. And likewiſe ſhe muſt be kept from great burthens, leaſt ſhe be ouerſtrayned.

And further, (as Maiſter *Markham* ſaith) there muſt be a care that ſhe come not in the company of ſtone Iades, leaſt they ſtraine her by forcing to couer her, which if they ſhould, would endanger the caſting of her Foale. Now when ſhe is towards her Foaling, let her be put into ſome ſuch conuenient cloſe as is well fenced, leaſt ſhe miſcarry in her Foaling: for it is holden that they deſire to Foale neare the water, and that they Foale ſtanding, with which opinions I will not conteſt; For as yet I neuer could ſee any Mare in Foaling, although I haue beene very vigilent therein, but yet I haue knowne a great company of Mares (by times) Foale in wet fenney grounds, and very few that haue loſt their burdens by drowning.

What place is beſt for her to Foale in.

Now after ſhe hath Foaled, let her be keept a weeke or tenne daies, with exceeding good meate, which will be a meanes to recouer her ſtrength the ſooner, and alſo increaſe her Milke: and the firſt drinke ſhee hath after her Foaling, let it be a warme Maſh, for it is very comfortable and agreeing to her Nature, for if ſhe drinke cold water it will make an obſtruction of the flux of Flegmaticke blood too ſuddenly, which muſt needs ingender euill humours in the Mare. And likewiſe as ſoone as ſhe hath Foaled let her Vdder be well drawne, for it will bring away that cloddy milke which hath beene long in her Vdder, and diſſolue the hard knots the ſooner, where the Milke wilbe better for the Foale, and of greater ſtore.

How to vſe her after ſhe hath Foaled.

Now

Now when shee hath gotten strength, and the Foale doth also begin to be strong, if shee haue exercise either at the plow, or Cart, or ridden, it will bee the better, for labour is very necessary to purge grosse humors, which abound by too much rest: But then it must be moderate, lest by ouer-heating, the milke be inflamed, and so surfet the Foale. But if you meane to trauaile her, let not her Foale follow, for trauaile will much weaken it, and also it will suck before the milke bee cold: Therefore let it be shut vp in some house, and giue it some good food to eat, which will both comfort it, and make it domesticall: And when the Mare commeth home, let her bee well cooled, and cast some cold water vpon her Vdder, to wash the dust or durt away and coole it, and draw her vdder before the Foale sucke.

Why moderate exercise is good

How to bestow the Foale while she is laboured.

And if it bee in Summer, let her runne at grasse in the vneueneſt grounds you haue; for (as Mr. *Markham* saith) it will make the Foale very nimble, and haue sure footmanship, in scoping and leaping vpon such vneuen grounds; but I would haue you to house both your mare and Foale in Winter, if you haue but two or three; (for although I haue spoken singularly, yet it doth extend to plurality) but if more, then let them run abroad in such grownds as Mr. *Markham* hath described, hauing store of bushes and trees for shelter or else a houell, open to the East and west, that the Colts may be comforted with the heat of the Sunne morning and euening, which they naturally doe desire; and a partition ouerthwart in the midst, to defend them from the winter windes and stormes. Moreouer, there would be ouerlayers, vpon which may be laid hay and pease & oates in the straw, for Winters prouision, and if the houell bee couered ouer to keepe the fodder dry it will bee the better.

2. *Pr.* 21. *e* *b* A horse doth naturally desire to be refreshed with the heat of the Sunne.

But heere me thinkes I see the apparition of *Midas*, whose whole felicity is to conuert all things into gold, for hauing an inferior affection to horses, could very well find in their hearts to haue good horses, were it not for cost, but yet could bee content to reape the profit of anothers charges; and these exclaime with open mouth, against charges of keeping all Winter in the house, or with such charges abroad, wherein they shew their

c The miserable estate of many in this Age.

Preface. 2.

wretched care in gerting, and their miſerable mind in keeping; for who can reape the harueſt, that doth not hazard his ſeed in the ſpring, which they thinke a ſmall loſſe, to the increaſe a fruitfull yeare doth bring: and ſo, if they did rightly weigh the neceſſary charges of graſſe and hay, which they ſhould be relieued all Winter with, and the danger of ſtaruing and drowning, and compare all theſe with the certainty from theſe dangers, and to the pureneſſe and value of a Colt ſo fed, (for one of them will be worth foure of ordinary breeding) they ſhall find that keeping after this manner, or in the houſe will bee the cheaper, for in breeding of many Foales, there muſt bee many Mares and ſo many mouthes, as Foales and Mares and ſo conſequently great charges and ſmall profit in compariſon of the other, for foure Mares in this ſort wil yeeld more gaine then a doſen contrarily.

[d] That is no charges that bringeth triple profit.

Wherefore, whoſoeuer is deſirous to haue their profits to ſoare as high as their deſires, they muſt keepe well in Winter; for if they haue nothing to feed on but graſſe and hay, the Mare will haue ſmall nouriſhment to encreaſe her Milke, whereby the ſtrength and courage of the Colt will bee much abated through the groſſeneſſe of the milke, and extremity of cold, which is an enemy to the ſtrongeſt horſe, but much more to a young Foale, whoſe compoſition hath neither ſtrength nor ſubſtance.

But whereas Mr. *Markham* doth wiſh to prouide for them light corne, and wild oates, I conſent not thereto becauſe they muſt haue of the beſt releefe if they think to hold nature to the beſt perfection, ſeeing it is in the declining age of the World: For thereby their bloods will bee kept more pure, and ſo the Colt more ſtrong at three yeares of age then another at fiue; and alſo they will be the more able to indure the cold, eſpecially hauing ſuch a houell, to keepe themſelues from wet and cold Rimes. 1. *Pra.* 12. c.

CHAP. 12.

Chap. 12.

When and how to waine your Colts.

THe last thing that is to bee obserued, before you come to reap the fruits of your labour and charges, is to know when and how to waine your Colts and keep them till they be fit for the saddle: But because I shall digresse heerein also from the Antients, if I should enter into the answer of all seuerall opinions, I should bee too tedious, therefore I will bee as briefe and plaine as I can. For, whereas Mr. *Markham* would haue the Foales runne with their dammes to suck a whole yeare, I hold it good (with this *prouiso*) that they may be housed in Winter and that the Mare goe Foaleless that yeare: Otherwise it will weaken the Mare too much, in feeding that which is in her wombe, and also that which sucketh, and it will likewise hinder them both, for neither of them can haue such naturall and kind nourishment as perfection would wish; for it is a maxime, that if the eye be set vpon two things indifferently, it can behold neither of them perfectly: Euen so, the mare hauing a naturall instinct to nourish both indifferently, she cannot produce nourishment for either of them effectually; because nature desiring an impletion, the emptiest places will be first fild with the substance of food when it is concocted, and so the best part will bee inuerted to milke, which will bee a defect to that in the wombe; whereby there will bee a debility in its composition: And also the milke that the other is fed with all, will be corrupt and vnnaturall, and the strength of nourishment taken away, by natures operation to releeue the other.

Of sucking all the yeare.

[a] *Duplicibus desiderijs, nemo incidere potest.* 1. *Pra.* 7.[m].

Wherefore, if you mind to haue your Foale sucke all the yeare, let her not take the horse that yeare, for one Colt well bred will bee worth foure that is contrary, and so euery other yeare is sufficient for a Mare to haue a Foale, if you desire the true perfection herein.

But if you minde to take it off before Winter, or that you perceiue your Mare to be with Foale againe, then take off that Foale

When to waine your Foales.

Foale which ſucketh betwixt Michaelmas and Martinmas, before the weather bee too cold, and the ſtrength of the graſſe faile.

And whereas there is an obiection to the contrary, alledging that if they be taken off ſo ſoone, it will bee a great weakening and plucking back of their ſtrength and growth, and will cauſe ſurfets (by groſſe humors) through the raw digeſtion of graſſe and hay which they ſhall be forced to feed vpon to ſuffice nature. I anſwere, it is true, if they runne abroad all Winter, from their dammes: for it is ſuch a mortall enemy to the deſignes of this ſubiect, that I would not wiſh any man to follow it. But if you weine them then and take them into the houſe, and giue them good food, it will nouriſh and ſtrengthen them more, by many degrees, then if they ſhould runne with the Mares. Thus hauing ſpoken of the times when to weine your Foales, it reſteth to ſhow how to doe it, which I would wiſh after this manner.

Obiection.

Anſwer.

First, if your Mare proue Foaleſſe (that yeare) then you may let it ſucke all Winter, and take it off about mid-Aprill, or beginning of May, and ſhut it vp in ſome cloſe houſe where it ſhall not heare the Neighing of the Damme, and keepe it there with good oates, and broken beanes mixt together: and let it haue freſh and ſweet haye, and cleane water euery euening and morning, for the ſpace of a Fortnight, for by that time it will throughly haue forgotten the Mare, and then put it to graſſe, for by that time alſo the graſſe will haue good ſubſtance, which before mid-May is but froth and ſap.

How to Weine your Foales.

But if your Mare proue with Foale, then take it off at the beginning of Winter, before any great ſtore of cold come, and the ſtrength of graſſe gone, vſing them in all things as is aforeſaid: onely adding this, becauſe the Foale is ſomewhat young, I will wiſh you to giue it new Milke from the Cow, for a weeke till it hath forgotten the dam, and that it fall to eate on ſuch meate as is formerly ſaid. And after abate your milke by little and little, mixing it with fayre water, till you haue taken it cleane away: For by this meanes, you ſhall keepe it continually in firme ſtrength and courage. And likewiſe there would be a racke ſet vp in the houſe, to put in Haye, and Oates in the Straw; and a

Cribe to put Prouender in, letting the Foale haue good store thereof all winter.

But whereas it is a generall opinion, as a thing of necessity to giue the Foales, the second day after their wainening, the slips of Sauen, or the pouder of Brimstone, or the rootes of Enula-campana beaten to pouder, in their Prouender, and many other such like, I differ therein, except it be vpon necessity that they paine themselues of the Wormes: because these are Phisicall, needlesse for a sound body, for if there be no excesse for them to worke vpon, then it will make nature the subiect, which will be a weaking thereof. For if it weaken a strong body which hath materiall substance, then much more a weake body, which is but gristles and froth, and so of a weake digestion. And further, if it be giuen them in prouender, it will make them loath it: and then if nature be not satisfied with the best food, it will feed more vpon the worst, which will not be so nourishing, or else the stomacke will abound with raw and cold humors, for want of repletion.

[b] Phisicke weakneth nature if it be needlesse. 1. *Pra.* 7. [b].

Hauing thus wintered them, you may put them to grasse at such time as is said before, for then the weather will be warme, and the grasse of full strength, and let them runne till *Bartholmew*-tyde that the grasse beginne to decaye, and after let them be serued in the houell with such prouision as I haue showne, till after *Michaelmes*, and then house them againe, (if you haue not many) as you did in the Winter before, and so euery Winter till they be fit for the Saddle; for this profit will insue (if there were no more) by this order, they will gaine such strength and courage, that they will be more ready for the Saddle at three yeares of age, then others of contrary breeding will be at fiue.

1. *Pra.* 11. [c].

[c] Paued Plaunchers are not good.

And whereas Maister *Morgan* doth wish that their stable should be paued with stone, to the end to make them the more apt to endure the cold, and make their Hooses tough and durable; I am not of his minde, for there is no greater enemy to either young or old Horse then cold, and therefore the contrary must needs be the more agreeing to his nature, and likewise they will not take their rest so naturally of the hard stones as otherwise they would doe, hauing continually litter to lye vpon, for I would not haue young Colts to bee stinted to stand all the

the day, for that will cauſe great weakeneſſe in them, whereas lying at their pleaſure vpon warme litter it wil batten them very kindly, and alſo the warmth, will purge and expell groſſe humors out of their limbs, and ſo make them very cleane and nimble.

And whereas hee doth ſay, it will make the Hooſes tough and durable, he deceiueth himſelfe, except hee will hold that the more a thing is worne, it will be the more durable, for with continuall ſtanding and mouing vpon the ſtones it will both weare and breake their Hooſes, ſo that they will rather be brittle then tough: and againe, what need a perfect Hooſe any repayring, if his aſſertion were admitted, for it is naturally tough and durable of it ſelfe; But if not perfect, then the continuall vſe of the ſtones will make it worſe, for if it be flat, then it will be in danger of Hooſe-binding, in regard the coffin will be ſo dry, that it cannot ſpreed ſo faſt as the fleſh doth grow, by reaſon of the moyſtneſſe of the Fruſh, and if it be brittle, the ſtones will cauſe it to breake the more. Therefore for the remedying of all theſe dangers, I thinke it beſt that they haue continually ſtore of litter to ſtand and lye vpon at their pleaſures, for no Man can limit a better order then nature it ſelfe would worke, euer keeping their houſe ſweet and cleane, with dreſſing twiſe a weeke at the leaſt, which will delight the ſenſes, and fortifie the growing faculties.

A thing contrary to reaſon.

Howſoeuer it is taken it cannot be good.

(c) 1. *Pra.* 7. li

But if you haue more Foales, and that you thinke it a great trouble to haue them all in the houſe, then you may let them runne abroad all Winter in thoſe grounds, where you haue your ſhelter made, wherein muſt be a racke to put their haye and vnthraſht corne in, and a cribbe vnder it to perſerue that which falleth downe: but let it be of ſuch a reaſonable height, that it may cauſe them to bend their cragges to reach to the bottome, for that will rayſe their creaſts, and cauſe them to haue a good fore-hand.

How to vſe them in running abroad all VVinter.

But whereas ſome wiſh to put chaffe and light corne into the cribbe, for them to feede on, I cannot allow thereof, becauſe ſuch food is no good nouriſhing for them, for it will lie in their mawes ſo heauy, that the vigor of their heat cannot digeſt it, by reaſon it is ſo much allied with moyſture, whereby (as the Metaphiſickes hold,) is cauſed a ſuppuration aboue nature, ſo that

it being ouercome; grosse humors will abound through the weaknesse of concoction, and so cause a putrifaction of health. And further, it will so stuffe and choake them, that it will cause them to drinke more then nature doth desire, whereby their moystnesse is the more increased.

Wherefore to conclude, whosoeuer is desirous to repayre the chiefe decayed places of this famous subiect, and bring it so neare to the primary restitution (as can be inuented by humane knowledge) hee must not respect a little charges for the time present, considering that it will yeeld a greater profit afterward; For three or foure Horses thus prefectly bred, will giue such content (if they be well ridden) that the triple value of their charge cannot buy them; and further they will be sooner ready for the Saddle, (by much) then others bred after the ancient order.

Chap. 13.

A Corollary to the Art of breeding.

THus hauing set forth so briefly and plainly as I can, the true Art of breeding: which consisteth first, in the right choise of your Stallions and Mares; and secondly, in reducing their seed to the best perfection for generation: and thirdly, the orderliest proceeding (in the action) for the holding in copulation: and lastly, the safest meanes to keepe them in their perfection, till they be Foaled, and whilst they come to the Saddle. I will now likewise illustrate some darke corners, of some opinions which may breed an ambiguity for the necessity of the Art of riding; least the foote say to the head, I haue no need of thee, Whereby the minds of many might be vtterly discouraged for taking paines in this Vineyard, by thinking if there be not right breeding, it is vaine to persist in riding, holding it impossible for euer to obtaine their period of desire by riding, if there be a defect in breeding. Now because euery man that hath a desire to haue a good Horse, it may be, is not able to breed so strictly, nor to buy one that is so bred: in regard their meanes are not answe-

a The Art of riding helpeth when breeding fayleth.

answerable to their minds, although some haue greater meanes then minds: therefore for their better satisfaction herein, I will set forth how farre the benefit of breeding doth extend, and how Art is the perfection thereof: for I doe not commend breeding as onely necessary, nor yet make so small account of it as needlesse, for although it cannot bring a Horse to his true perfection (for vse) yet it serueth as a hand-maide to further Art, For I must needs confesse, that those Horses which are of such excellent shape and good courage, will aske a great deale of lesse time and labour in riding then others, not so perfect, and likewise if nature be truely purged by Art from rebellion, they will excell the other; but if contrary, then none more Iades, for as fire and water are two cheife seruants, but cruell Maisters, so are they excellent in subiection, but very shrewd in rebellion.

Theo. 1. [f]. [b] Breeding is but as a hand-maid to riding. *Chap.* 0. A Simile.

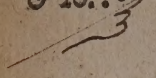
And againe, thus farre I commend breeding, in regard it is before riding, and so may helpe the composition and shape of the Horse, which riding cannot doe, it giuing the materiall forme, and all its naturall faculties, as at the first creation, but yet in as much as it is not now immediately from God, (but from secondary causes) there is a corruption of qualities, as accidents thereto, which must onely depend vpon the true Art of riding for reformation, in regard the end of all Arts doe onely tend to the repayring of the decayed vniuerse.

1. *Pr.* 3. [a]. *Chap.* p. [c] Breeding helpeth the composition, which riding cannot. *Theo.* 18. [d]. *Theo.* 2. [e].

But to answere to some generall positions that Maister *Morgan* doth alledge, to proue that this Art doth chiefly depend of breeding; I will touch them briefly, and leaue the rest to the censure of the wise, that are experienced herein; For although he hath written very well of naturall Philosophy, yet hath strayed so farre therein, that he hath found no way to Art, whereby he doth confound it, and so sheweth his experience of practise in the same, as appeareth by his definition; For he sayth, Art is but onely a quickner vp of nature, which if it were so, bring a Horse to quicknesse, and then hee hath the perfection of Art: But his proposition may easily be proued no true definition, for if they be quick and haue no obedience to orderly motions, that quicknesse bringeth a wearinesse, which will more trouble a man, to restraine, then to bring a dull Horse to goe freely, as euery bed-lam Horse doth approue: and therefore quicknesse

[d] Art dependeth in gayning obedience.

Theo. 18. b. & 20. c. must be ioyned with orderly motions, which onely dependeth vpon the Art of riding.



And againe, he saith, such as is the quality of his works, such is his nature, hee being such in the quality of his nature as hee is tryed to bee. But a good horse may bee made a Iade by euill vsing, and yet not naturally so; but because I haue spoken sufficiently thereof in the *Theoricke* Part, I wil not repeat them here againe: And further, he saith, except they haue perfect breeding that all artificiall riding and practise, can neuer make them absolute and perfect horses, inferring that it is not possible to clense a riuer that is corrupt, except they goe to the head from whence that corruption commeth, but heere hee doth insist too much vpon impossibilities; for as not by riding, so also not by breeding, can they bee made absolutely perfect; for it is as possible for him to make that restitution, as for to thinke to merit his owne saluation by his works, for the losse of both proceeded at one time, and through one cause; for although they haue the faculty of propagation still inherent, yet it is corrupted for a punishment of mans disloyalty, which corruption is maintained by continuall succession in the *species*, and so, the longer from Creation the neerer to corruption and the worse.

Theo. 17. h. & 37. h. *Theo.* 37. q.

* Both Man & Horse are corrupted in propagation.

And therefore let him and all Philosophers vpon the earth, reduce causes to their best perfection they can, and it will bee as possible for them to purge the head of this riuer from corruption, as to measure the windes or to exhale all the water out of the Sea: For the best and beautifullest horse that is can come no neerer to the primary Creation, then the comparatiue degree; for they were created immediately from God, but these mediately from secondary causes, and those causes much corrupted by the first transgression, and encreased by the corruption of the Elements wherein they liue, and still more and more weakened, by reason that the times waxe old, wherby the world hath lost its youth.

Theo. 10. e. f Naturall corruption cannot be purged.

Theo. 37. f. 1 *Pra.* 4. h

And againe, he alleadgeth another horned Paradoxe, that it is not possible to make that perfect by Art, which Nature hath made vnperfect, and so doth insist that Art cannot bring an Ape to beget an Ape with a long taile; or that a Man cannot make

a

a crooked tree grow ſtraight; for if it be bended ſo ſoone as it is ſet at liberty, it will returne to his owne naturall growth: and many ſuch like, too tedious to rehearſe except they had better Application.

But the firſt may very well bee retorted vpon his owne neck, for it is as eaſie (by Art) to cauſe one Ape to bring forth another with a long tayle, as it is for him to purge horſes from diſobedience, only by breeding; for the one is as naturall (now) as the other: And as for the other, all that hath experience therein can teſtifie, that if a crooked tree be cut downe it may bee brought into a ſtraight forme; either by cutting away the exceſſe of wood in full places, and ſo bring it to a ſtraight line with the hollow, or elſe it may be made ſtraight by heating and ſetting it in a brake, till it bee cold, and then it will ſo continue. In like manner to vſe a horſe in his naturall growth, (that is, according to his diſobedience) hee will neuer hold longer then extremities force; but after hee is cut downe (that is, made for vſe) he may be brought to true obedience, by vſing him according to reaſon and Art; and then, when his rebellious diſpoſition is reformed, he will ſo continue as far as ſhall giue reaſonable content for the vſe and ſeruice of man.

* Breeding can not reforme diſobedience.

Theo. 9. [b]. (f) *Theo.* 5. [a]. & 8. [c]. & 29. [c].

And againe, it may bee anſwered by himſelfe, if hee would diſtinguiſh here, what nature is that he meaneth; for in another place, hee doth deuide it into a particular and vniuerſall: The particular nature he ſaith is that which in euery ſingle body miniſtreth eſſence to the whole compound; and withall is mother to ſuch actions and motions, as is agreeing to the ſubiect. The Vniuerſall is the Author and maintainer of all actions and bodies, to the which the ſeuerall ſingle bodies are in ſubiection, by their obedience yeelding a kind of ſuperiority to that vniuerſall Nature.

The particular Nature.

The Vniuerſal Nature.

To the which I grant, if there be a true Application; for the particular Nature giueth to euery ſingle ſubſtance its eſſence, and ſo of all the parts compounded both in matter and forme, whereby it is demonſtrated to be that *ſpecies*. As for inſtance, a Horſe is ſaid to bee this horſe or that horſe, according as his forme and ſhape doth diſtinguiſh, which ſhape no Art can mend if it be not perfect. And likewiſe it may bee ſaid to bee

* Art cannot mend the matter and forme, for if it bee imperfect it is priuation.

the Mother of all such actions and motions as are agreeing to that subiect; for it giueth the temperature of the body compounded with all his faculties, both naturall, vegetatiue and sensitiue: by which, (as it is *prima substantia*) one cannot be said to be a more horse then another, because it hath distributed to all alike: & where there is a defect of these no Art can restore them.

Theo. 2. [1].

But although shee is the Mother of all those naturall actions, &c: yet the reducement of them to mans vse (by reason of their disobedience) must depend vpon Art, in the which there is no alteration of Nature (as a defect;) but onely to change them from that irregular time and order (which the horse vseth of his owne naturall inclination) to that regular time and order which the man doth desire. For (as I haue said) Art doth but teach a horse that which Nature hath giuen him a procliuity vnto; and so the difference is, that Art doth bring these actions and motions to a mans pleasure, where before they were vsed at his owne.

[h] But onely to change disobedience into obedience.

Theo. 2. [n].

And as for the vniuersall Nature, it is the Author, and maintainer of all the actions and bodies of euery particular *species*, (as hee saith) whereby they are in subiection to the superiority of the vniuersall Nature. For, as at the beginning God created all *species* (as man, beasts, hearbs, trees, &c.) of the earth and gaue to euery one of them faculties according to their kind, so hauing giuen to this loweſt Orbe euery *species* of his workes, he gaue them liberty to increase and multiply, by the vertue of which benediction, euery one brought forth their kind, not onely in body but in all other qualities, agreeing to euery nature, so that euery single body doth participate (by propagation) of that same nature (being the same image of that vniuersall nature) from which hee is traduced. But yet not of the like perfection, for their qualities are changed from obedience to disobedience, and yet the vniuersall nature is perfect; for although euery *individuum* hath not that perfection, yet it may be found in that *species*; albeit that neuer a singular horse (neither in England, Spaine, Barbary, nor any other place of the world, hath the same compleat, yet it may be found part in this horse, and part in that, whereby the generall is preserued by the whole seed.

Gene. 1 24. & 25. 20. 28.

Doct. Bright de tradu.

Secundū nos (h)

Theo. 2. [o].

Now

Now the cause of these diuersities of particular natures from the vniuersall, is not in Nature her selfe (for that is perfect) but through corruption; after the first transgression their whole nature (both body and faculties) lost that perfection: whereby all their *species* issuing from their seed is also corrupted. But yet it must not be thought, that these single bodies are of another nature, and so as many natures as there are horses, for that were absurd, and to hold another Creation; for if it were any other, then it might haue another beginning, and so receiue another forme: But the forme and shape of all horses whatsoeuer were created by God at the first, and so by generation is deriued into all the *species*; whereby it is plaine, that the vniuersall nature is perfect; (as it is the Creature of God) but yet the qualities of them was corrupted, and so did increase corruption successiuely in all ages: which cannot be purged without Art, no more then gold without fire; For as gold cannot bee purged from the drosse, without the Art of fire, so a Horse cannot bee purged from his grosse qualities, but by Art of riding.

[l] The cause of corruption.

[k] Marke this so there is no change of nature but a reducement.

A simile.

And whereas hee further insisteth heerein, that *indiuidua sunt remota ab Arte*, that *indiuiduums* are exempted from Art; that is, in regard Art cannot make an vniuersall receipt for a particular cure. For whatsoeuer is spoken vniuersally, is not spoken to any particularly; but yet to make particular application, a particular man being a particular agent, may bring his horse to a particular perfection, vsing Art according to those meanes which he findeth hath the best operation in his disposition; and so, though *indiuiduums* are remote from generall Art, yet it is helped by particular Science.

[l] As a generall cannot bee applied to a particular, so neither contra, but one particular may apply to another.

And further, hee proueth his assertion, that euery nature by working doth declare of what quality it is, by the Sunne which giueth light to the world, because it is his nature, and so hee doth it not with euill will or by motion of others, but easily and voluntary, whereby it is perpetuall: But neither can there bee a fit Application in this simile, by reason that it is not sublunary, and so is not subiect to transmutation and corruption as they be, for hee doth retaine that glory and light which hee had at the first, and likewise is as durable and as free in his motions, in as much

[m] The Sunne is not corrupted and so not changeable.

much as he is not weakened with any other accident, but hath his whole force of nature still residing: whereas the sublunary bodies are continually subiect to corruption (as hath beene often said) insomuch, that that which is now said to bee naturall, was not so from the beginning, but it came accidentally, afterward, so that as concerning the actions of a horse, (being rebellious to man) was not naturall but accidentall; and therefore his working cannot shew his true quality, by reason both of his disobedience and mans ignorance.

1. *Pra.* 4. h.

(n) And therefore, seeing their corruption of disobedience is not naturall but accidentall, their qualities may bee reformed by Art, God hauing left that knowledge in man, as a helpe to reduce things towards their primary estate. But to persist to any more of his assertions, or to insist any further vpon this, I shall be held ouer-tedious, and therefore, I will restraine my pen for insulting any further, although I had thought to haue lopt many more of his branches.

Theo. 37. f. *Theo.* 1. g. & 33. a.

Wherefore seeing (by these which hath beene said) that the Art of riding hath a farre greater extent then the Art of breeding, to make a horse more seruiceable for the vse and delight of men, I would wish all fauourites of this Art, not to bee discouraged to enter into the secrets thereof, sith that if they bee not able to breed according to the truth thereof, nor yet cannot get a horse of such perfect shape as is prescribed; yet if hee haue the true vnderstanding in this Art, hee may make a horse of as good performance as the other, if they haue not the like managing; but if they haue, then I must needs confesse, there is both greater hope, and also they will aske much lesse time and labour (for the rider) then others not so perfectly bred, and shaped.

(o)

Chap. b.

Yet this doe I hold, and will answer it with the hazard of my life (hauing had sufficient experience thereof) that many horses that want diuers of Mr. *Morgans* curious obseruations, may be brought to a superlatiue check with the best that they shall encounter withall by his order of teaching. For though true breeding helpe the perfection of shape, and causeth a nimble body, and a quick and stout courage, yet if all these haue not true Art, to cause obedience, they will bee as gold mixt with drosse

(p)

Chap. c.

droſſe, And albe it cannot helpe the ſhape (if it bee defectiue) yet it will reforme his diſpoſition.

For this I doe further auerre, that if a horſe bee defectiue in any of thoſe ſixe qualities, which he ſetteth forth as true marks of a good horſe, they may bee repayred by the Art of Horſemanſhip; for though many horſes bee either fearfull, dogged, ſtumbling, hard going, ſubiect to tire, and ſad or dull, by any inclination of their diſpoſition, they may bee further increaſed by diſobedience, and the ignorance of the man, in not knowing how to ſubdue his rebellion, and likewiſe the cauſe of boldneſſe, toughneſſe, ſure going, eaſie going, durableneſſe and free going, (which are his ſixe marks) doe not altogether proceed from breeding (as he holdeth) ſith they are increaſed or diminiſhed according to that knowledge which the rider hath in this Art. For there was neuer any horſe (from the beginning) that had perfection of all theſe by breeding, except they had obedience (by Art) for their vſe.

M. Morgan. Theo. 37. q

q Diſobedience increaſed through ignorance. *Theo. 37. h*

1. Pra. 15. c.

r The Art of riding tenderh onely to obedience.

Nay, Art is of ſuch operation, that if hee hath an inclination to any of theſe contraries, by his diſpoſition, it will purge him thereof, (which I haue proued by experience.) For if a horſe bee fearfull or dogged, he may bee made bold and louing, by true ſubiection and kind vſing, euer obſeruing his interior diſpoſition by his outward action; and acquainting him by degrees, with ſuch things as hee is moſt fearefull of: And likewiſe if he be vnnimble footed, and ſubiect to ſtumble, or hard going, the cauſe thereof is in his exterior parts, through improper motions, and ſo may bee reformed by giuing the body a more apt and quicke motion. And further, if he be ſubiect to tire, or bee ſad or heauy, the cauſe thereof proceedeth both from the interior and exterior parts, being alwayes iarring in their motions, which cauſeth a faintneſſe and wearineſſe in the horſe, he neuer finding eaſe: and ſo it is to bee reformed, by ſtirring vp quicker motions of his deſire, and then to ioyne the motions of his body thereto; whereby he will goe with ſuch ſleight and eaſe, that hee will take great delight therein, and ſo by vſe hee will haue ſuch an habit, that hee will ſo continue.

(f) *Theo. 11. d. & 33. e. & 29 d.*

Theo. 4. m. & 26. c. & 19. a.

But becauſe I haue ſpoken more largely of theſe things in the

the former part of this booke, I doe heerein but touch them, till I come to shew in their proper place how to effect them. Onely (as I say) this I set downe to encourage the fauourites of this Art to take paines for the knowledge thereof: because that if ability to breed be wanting, it may helpe to supply that want, for all men cannot goe to Arabia nor Barbary for their stallions. And likewise, if they haue a horse, that is not so perfectly bred, nor of such comely shape, as is required; yet hauing true knowledge how to manage them according to Art, hee may equall the other in all his actions.

Chap. 14.

Of the first haltring a young Colt.

WHen as you haue thus brought vp your Colts, till they haue attained to the age of three yeares old, and vpward, you may then put them to the saddle, for by that time they will be of sufficient growth and strength both of body and courage to vndergoe the burthen of a man, especially if they haue beene well kept till then: but whereas Mr. *Morgan* doth wish that they should not be backed till they come to fiue yeares of age, I hold it not so good: First, because they will be the more easily brought to subiection when their desire is bended before it be too stiffe; and also it will make their bodies to bee more agile and nimble, with moderate practise; and so, by such time as they come to the age of fiue yeares, they will bee ready to performe any reasonable action, as I haue had full tryall.

a At what Age to backe your Colt.

Wherefore if they should runne till they bee fiue yeares old, there would be a great losse of time, for then they will bee sixe yeares old before they bee fit for any performance: And also they will aske a greater time and labour to bring them to subiection, which is one cause of so many dogged and restiffe Iades, in regard they (running so long before they be handled) are so rebellious, that they exeed the knowledge of most riders

b One maine cause of Iades.

ders to reforme them. But here it may bee obiected, that to back them so young, will both abate their courage, and also indanger their limbes by straining, and cause them to put forth splints, spauins, curbes, wind-galles, and such like. To which I answer, that such accidents do not necessarily happen through the rareneſſe of time, but by the ignorance of the rider, and by grosse humors abounding in the Colt, and negligent care after their labour.

Obiection. 1. *Pra.* 7. [n]. & 15 [h]. *Answer.*

For if the Colt be vsed after such gentle and quiet order as he ought to be, he will be found so tractable that he will more easily be commanded, whereby it will rather preserue him from such dangers, then cause them, whereas if he runne till he be so old, he will oftentimes be so stubborne, that he will be in greater hazard thereof. (x) 1. *Pr.* 27. [b].

[c] How to halter your colt at the first.

Therefore (as Mr. *Markham* saith) when your Colt is come to the age of three yeares old and a halfe, (or thereabouts) if he hath run abroad all his life) let him bee driuen with some other quiet horses into a house, that shall bee free from posts, (for feare of hurting himselfe against them through his vnrulinesse;) and there (by the gentlest meanes that may be) halter him; the manner how, must bee referred to the discretion of your selfe, because there can no certaine order bee prescribed: But yet if hee bee holden vp among other horses that are more gentle, you may with the more safety goe amongst them, to assay if you can put the halter on his head; which if hee will not indure, but flye back, (as doubtlesse he will) then let those men which are standing behind, threaten him with their voyce and strike him vp againe with their Poles, and when he is gone vp, let them continually cherish or rub him vpon the buttocks (with their Poles;) for that will so cause him to regard them, that you may the more easily cast the halter ouer his head: Or else, if you cannot come to his head, to put the halter on with your hands, you may fold the halter on the end of a long Pole, and (obseruing the mouing of his head) slip it on ere he bee aware, if he be holden vp so that he cannot flye backe.

[d] Of haltring your Colt by force.

But for the haltring them by strong hand as is the custome of those horse-coursers, which vse to sell young Colts, I vtterly disallow; for such violence will cause the Colt to striue the more,

more, especially if he be of any quicke spirit, and so endanger himselfe the more by ouerheating, for it is their nature, that if they feele themselues holden by force, they will neuer leaue resisting, till they haue neither strength nor winde, in so much as I haue seene many fall downe and beate themselues vpon the ground, they haue beene made so mad by such violence.

Now when you haue thus haltered your Colt and put the headstall close to his eare rootes, for feare of brusing him vpon the pole place: get him by the gentlest meanes you can, forth of the House, which assoone as he is forth, it is most like he will desire to runne away and plunge, he neuer hauing beene in hand before, which if he doe, suffer him to runne to the length of the chase halter, and there giue him such a sodaine twitch backe, that it will plucke him vpon his buttockes: and so vse him as often as you see him offer the like, neuer leauing him till you finde him yeeld to that correction: which so soone as you shall perceiue, then let him stand, and two or three hauing the chase halter by the end, for feare of breaking away, goe your selfe towards his head by the gentlest meanes you can, and offer to reach forth your hand to cherish him about the necke or shoulder; which if he suffer, then cherish him both with your tongue and hand. But if he will not endure you to come neare him, then chase him round about againe, neuer resting till hee will suffer you to scratch his necke, shoulder, head, betwixt his eares, vnder his fore bowels, belly, buttockes, flanke, or any other place, all which he will let you doe in a very short space, if he be rightly vsed.

When you haue made him so familiar, on the nareside as is said, then goe to the farre side, and vse him in all points as before, till hee will turne also readily on that hand, and suffer you to rub him in all places, as on the nareside; for till he be familiar with you on both sides, he will not be sure for one man to deale withall.

Hauing thus brought him to such obedience with the halter, that he will yeeld thereto if he feele but the strayning thereof; you may then goe about to learne him to leade, which you shall doe after this manner. First, you shall lap vp the raine of your halter very handsomely, and take it into your left hand: then

[e] How to vse him in the halter.

(x) 1 *Pra.* 15. [d] 24. [m] *Theo.* 22. [e]

(f) 1. *Pr.* 16. [e] 17. [d]

1. *Pr.* 16. [l]

[g] Note the cause of many restife qualities.

[h] How to learne him to lead.

1 *Pra.* 18. [b]

then hold your right hand very gently vpon the raine hard by the head-ſtall; and hauing a ſwitch in your left hand you ſhall carry your left arme cloſe by your ſide, and the point of your ſwitch ſhall be turned backe, as a ſword is carried in his hangers, both for the aptneſſe to touch the Colt behind, as occaſion ſhall be offred, and alſo to preuent the cauſe of affright to the Colt vpon the motion thereof: which if it ſhould happen would be held a groſſe abſurdity in the man. When you are thus prepared, then you ſhall aſſay to pull him on gently with your right hand, to try if he will moue forward, at which if hee deſire to hang backe, then in any caſe ſlacke your hand againe, not once offering to pull him on by violence, for that will cauſe him to reſiſt the more, and ouerthrow all that you had wrought before, for vſe him to gentle motions at the firſt, and he wil obey by them, but if hee be vſed by violence, hee will doe nothing without it, which is repugnant to Art, and a diſcredit to the man. Therefore you muſt arme your ſelfe with patience for a time, and place your ſelfe, with your right ſhoulder againſt his left, for there is the ſafeſt place from d anger, for then if hee either riſe before, or plunge forward, hee cannot endanger you with his forefeet; and likewiſe if he ſhould ſtrike behind, hee cannot reach you with his hindfeete.

Note.

[1] Violence is an vtter enemy to Art. *Theo.* 33. h. 3 e.

Note.

Hauing thus placed your body, if you offer to moue him forward as before, and he will not obey, then you ſhall touch him behind, very gently with your ſwitch, onely with turning your hand in the wreſt, without any other motion of your body, which might cauſe an affright in him; at the which if hee doe but offer to moue forward though neuer ſo little, then cheriſh him, and aſſay the ſecond, or third time, by the which I am ſure he will moue, except it be a very ſtubborne lade, which if he be, then let one ſtand behind him with a pole, and touch him gently on the buttocks, till he preſſe forward, which ſo ſoone as he doth, though neuer ſo vntowardly, yet make very much of him: and thus vſe him till he will goe with your owne motions, and ſo lead him vp and downe gently, till he be as cunning on the one hand as on the other: for by this kinde of vſing you ſhall make him acquainted with you on both ſides, and during ſuch a time in leading, it will coole him ſo moderately, as his former

ſweating

sweating will be nothing hurtfull vnto him; but herein you must haue a speciall care that you doe nothing vnto him rashly or suddenly, for dread of bringing a fearefull skittishnesse to him, and cause him yerke or plunge whereby he will be more dangerous in backing, and besides it will require a great time to reforme.

Note.

Now when you haue brought your Colt to such obedience; that he will lead gently on both hands, if he be cold then you may haue him into the Stable, and there pul off the chase halter, by the gentlest meanes you can, for feare of galling his head, and put on a flat leather coller, or a broad girth-webbe-halter, then giue him some haye to coole his mouth and refresh him, and being thus in the house let his keeper be euer doing something about him, euer vsing him the most to that which hee is most dainty, alwaies cherishing him both with voyce and hand when he doth well, and correcting him with the same, and sometimes with a sticke, when he doth show any stubborne or dogged trickes; & by this meanes you may in short time make him so domesticall and gentle, that he will suffer you to rub him all ouer his body, his head, vnder his belly, his lesk, legs, and suffer you to sheare both head and eares, and to take vp all his feet to be shod, all which I know of my owne experience, may bee done in a weeke of time, although the Colt be in the highest degree of vntowardnesse; if the keeper be any thing industrious & painfull: for by this order I backt a Colt of Sir *Anthony Mildmaies* the fourth day, which was fiue weekes before, and would not suffer any to clap their hand on the saddle. And likewise I backt a Mare at my L: Bishoppes of *Peterborough* and the third day caused her endure shearing about the head, musle, and eares, although she was tenne yeares old and would neuer before be brought to subiection.

How to vse him in the Stable.

Chap. 15.

Of the excellent vse of the Chase halter.

BEcause the Chase-halter is of such an excellent vse, and hath heretofore beene of so small esteeme, that not any but Mr. *Markeham*, that I haue read, hath intreated any thing thereof: although many haue written copiously of this Art. Therefore that it may be had in more esteeme then heretofore it hath beene, and as indeed it doth deserue: I cannot passe it so sleightly ouer, but speak somewhat more in the commendations thereof, least that some (like *Esops* Cocke) should refuse such a Iewell and passe it ouer without esteeme, in regard they doe not know the profit thereof.

But because the vses thereof are manifold, I will but onely touch some of them, and leaue the rest to the discretion of the ingenious and diligent practisers, for further obseruations. And therefore, first it is the onely meanes to bring a young Colts appetite, or desire to obedience, which is the foundation of this Art. Secondly, if he be of neuer so thicke, and strong forehand, it will make him very commandable of his head, if it be vsed as is sayd before. Thirdly, it will make him haue such a straight carriage of body that he will be apt to yeeld to the motions of the man: if in his chasing about hee be not suffred to hange outward with his body to rest his head vpon the halter, as many sullen Iades will doe: but alwaies as he doth desire to doe so, then presently giue him a sudden twitch, which will cause him to rest firmely vpon his legges, whereby that when he commeth to be backt he will be more apt to take his way, willinger. Fourthly, it will make him nimble footed, for by the apt cariage of his body he will vpon necessity handle his feete so orderly, that hee will be free from stumbling, and many other Vices. Fiftly, it will quicken vp his spirits so, that though hee be of a very sad disposition, hee will goe the more freely and willingly, which also I haue had sufficient experience of: For I haue not had a Colt at the least this dosen yeare, how sad soeuer he was iudged by his shape and disposition, that proued sad in riding, and one chiefe cause of that preuention was by this

[a] The first vse of the Chase-halter.

Theo. 1. [b]

(2)

1. *Pra.* 14. [c]

(3)

(4)

(5)

(6)

Theo. 19. [d]

(6) meanes. Sixtly, if he be a mad fiery Colt he may farre more eas-
Theo. 20. c. ly be brought to command by this meanes, rather then by any
(7) other when he commeth to be backt. Seuenthly, it will cause
Theo. 34. a. him to take his winde, to moue with his body more easily; and
so finde the better slight in his mouing, if he be not so furiously
(e) dealt withall, but that he may ease himselfe when he doth first
1. *Pr.* 14. e yeeld, for the effect of rebellion is the stopping of the winde,
18. s. and the effect of obedience is the free raking thereof. And last-
(8) ly, the true vse of the Chase halter, is as an index to the Horse,
whereby he may the sooner come to vnderstand the mind of
his rider: for if he be brought to such true subiection, by it, that
1. *Pr.* 16. s. he will stand when he doth feele the strayniug thereof neuer so
b The applica- tion of the chase halter to the head straine little, and that hee is brought to lead, and turne on both hands
by it; he will be more easily taught to take his way, if to his
trench, there be added a head straine, with plated cordes to go
ouer his nose, like a musrole, when he shall come to be ridden,
whereby he may be gouerned, till he find the vse of the trench:
by which his mouth will be kept from galling, and he preser-
ued from restiffe qualities; and so saue labour and charge ei-
ther to get tormenting chaines, and Cauizans, or hard trenches
and bits to bring him to obedience.

(c) But what neede I to spend any longer time to set forth the
excellency hereof, seeing that this if there were no more, were
1. *Pr.* 13. q sufficient to cause it to be of more regard, then as yet it hath
beene: that is, it will giue a Horse such a true ground, that all
those fixe qualities which Maister *Morgan* doth speake of that
should be in a good Horse, may be the farre more easily increa-
sed and maintained in him. But yet I would not haue the rea-
Note the sequel der to vnderstand me so, that this halter hath power to worke
all these things to their perfection; but onely as I say, it doth
but lay the foundation of the worke, which must be built vp
afterward by the rule or line of reason, and likewise this may be
a All instru- ments may be abused. abused, for it is but an instrument, and therefore man must make
the application: which must depend vpon true iudgement, to
apprehend the first motion of yeelding.

And likewise he must not thinke that he vnderstandeth it,
1. *Pr.* 14. x. when as he hath read it, for the true application is to learne to
24. n. iudge of the inward disposition of the Horse, by his outward
actions,

actions, these pointing as truely to them, as the index of a (e)
Clocke to the houre, which must be gained by obseruation in *Theo.* 35.
practise, for the eye may be deceiued, but the hand vpon the straine of the halter will not.

And whereas this manner of vsing a young Colt at the first, may be held too violent, for heating him too much, before his *Obiection.*
flesh be fully hardned, because it is holden the glut of the body will fall into the legges, and so is the cause of many diseases thereof; I answere, the violence will not be so great as is ima- *Answer.*
gined, if as I haue said, you can conceiue of the first motion of obedience: for by the instinct of nature euery thing doth desire to flee from that which may hurt it; and therefore they will yeeld before they wrong themselues, if then they may be suffred: and the cause of such violence commeth rather through indiscretion, then by this order.

And for their sweating (if it fall out so) it doth not necessarily follow that euery sweat doth surfet, for then those Horses, *1 Euery sweate doth not surfeit.*
which haue their heates giuen them in such sort, that they are all on a foame, would be in the same predicament, which thing experience will deny. And I see no reason wherefore the sweating of a young Colt, should more ingender such surrances in him, then in any other, if he be moderatly cooled, for age doth free neither Man nor Horse from diseases. And where it may be said, that they are the more foggy, and so sooner caused to sweate, so likewise they are more pursye, and so for want of winde, they will sooner obey: for the raking of the winde is the onely marke to ayme at, for the knowledge of gayning obedience.

And againe, sweat doth not so much hurt, if it proceed not *Theo.* 34. b.
from the vitall parts, but from the animall, for this sweate is nothing but the dissolution of humors in the body, and so is driuen into the outward parts through the pores, by the violence *2 The cause of sweating.*
of heate caused by labour, and so that which is without the skin doth dry and bark outwardly, but that which is within the skinne (dissolued) by moderate exercise will disperse it selfe into all the naturall parts againe, without preiudice of the subiect. And therefore the cause of surfets, is the obstruction of bloud through the negligence of the man, either in suffring the horse

to coole faster then the blood can haue its naturall concourse to the proper vse, or else in washing him before he be cold, whereby the veines are sodainely coold, and the blood stopt, and so grosse humors doe abound, which causeth swelling of the legges, paines, scratches, and such like, therefore I would wish all that doe tender the soundnesse of their horses limmes, to eschew washing after labour, as an vtter enemy thereto, howsoeuer it is generally vsed, for sauing labour in dressing.

a The cause of surfets.

a. *Pra.* 7. & 14. b.

But if your Colt be of such a stubborne, & dogged disposition, that he will not yeeld to obedience, till he be so laboured, that he is all of a sweate, then let him be kept in exercise by teaching to lead, as afore I haue shewne, till he be cold, and his sweating will hurt him no more then those Horses which are of greater age. And herein many doe deceiue themselues, through curiosity, for whereas they thinke to free their Colt from such dangers, by not heating him so much at the first, they are faine to thrust him afterward into greater extremities, whereby he is caused to sweat ofter by many degrees, and worse then hee should doe, before he can be brought to obedience, or else hee will proue but a Iade, and then why may not any one of those heates increase diseases as well as at the first.

(i) *Theo.* 9. f.

Chap. 16.

Of the first Brideling and Sadling a young Colt.

WHen you haue brought your Colt to such obedience, that hee will lead gently on both hands, and that hee will suffer you to rubbe him all ouer, and take vp his feete gently to be shod then you may vse him to the bridle and saddle, after this order.

a. *Pr.* 13. b.

1 *Pra.* 14. b.

a How to acquaint the Colt with the bridle and saddle.

First, you shall put a head-straine on his head, as I haue sayd before, which shall be made of three cords platted together, for that is more easie and gentle for the gawling of his nose, then if they were layd one ouer another, so close as they were but one rope, to the which you shall put a head-stall of Leather, like to a bridles head-stall, with raines answerable

ble thereto, which shall be buckled to the two rings with buckles set to either end of the reyne, for the same purpose, like the manner of a mustole; but I would not haue the reines to be put crosse vnder the chaps, as they vse to doe it, but to be put to the ringes, (single) on the same side that doth belong to the reynes, because that if they should be put crosse, they would pull it so straite to his nose, that when a man doth slacke his hand, the Colt cannot finde any ease because the cords will be so weake, that they cannot open the reynes againe. Therefore you shall haue a thonge of leather to goe vnder his chaps (in the stead of them) to buckle so straite as you shall thinke meete, both to keepe the cordes in their due place, and also to put a martingale thereto, if you minde to vse one.

b How to make the headstraine.

Then you shall take a bridle, with a trench so smooth as is possible, of the bigneſſe of a Canon of the smallest size, and annoynt it with hony and salt, to rellish his mouth, which will make him haue the more delight to worke therevpon. Then you shall take the reynes thereof, and throwne them ouer the bought of your left arme, (for being vnder your feet when you should goe to the Colt) and laying the trench in the palme of your left hand betwixt your finger and your thombe, you shall take the toppe of the bridle headstall in your right hand, and hanging it vpon your thumbe, you shall goe to the Colt very gently, and beginne at his shoulder to cherrish him both with kinde words, and your right hand, by scratching him therevpon: and so goe forward to his necke, and ascend by degrees vp to his eares, and there cherrish him very well, then descending downe toward his nose, you shall hold him gently with your right hand vpon his nose, about the place where the cord of the head-straine doth lye. Then you shall put your left hand (in which the trench is) softly to his muſle, and open his mouth by thrusting your thumbe into it about the bridle tush, for feare of biting vp to the Pallat of his mouth, and when it is opened, as without doubt it will be by this meanes, you shall put the trench therein, then pull vp your right hand very gently to keepe the trench in his mouth, and put the headstall first ouer the farre eare, and pulling your hand towards you, put it ouer the narre eare, and so buckle the chawle band vnder his chaps, then

c How to bridle him.

d You must doe all things very gently at his first backing.

then you shall take the reynes thereof, and put them ouer his head, letting them hang loose vpon his Crest.

Note. Note, that if in offering to bridle him, he will not suffer you to put the bridle ouer his eares gently, that then in any case you striue not to do it by violence; for although many horses haue that vice, yet the cause thereof doth not proceed from them, but from the abuse of the man; and therefore you must thinke that error doth issue from your selfe, in not making him so familiar as you should: For this I am assured, that this method will traine vp a Colt to keepe him free from any euill tricks (if it bee truely vnderstood.) But in case you ouer-slip your selfe, or that you haue a Colt which hath the like quality, then you shall forbeare to bridle him presently, till you haue brought him to suffer you to handle him about the eares, which may bee done in the Stable, by offering to scratch him gently about them; which if he will not endure, then (with a sticke) correct him twice or thrice together, vsing a reuiling voyce withall; but in any case correct him not too much, for bringing a distraction to him.

1. *Pra.* 14. i. (e) *Theo.* 7. f. 1. *Pr.* 25. m. *Theo.* 29. c. & 22. c.

And therefore, if you see that hee hath gotten such an euill quality thereof, that you cannot well reforme him in the stable, then you shall haue him abroad, and vse him as I haue showne, by chasing about, till he will suffer you to come to his head and handle his eares, which order will cause him soone to yeeld, for the chasing him about will make him let his winde haue free passage, which is the cause both of this and all other restiffe qualities, he keeping his winde to giue strength to his body that he may be the more able to resist.

1 *Pra.* 14. f. c The application.

When you haue bridled him, looke that his head-stall be of a iust length for his head, so that it hang neither so side, that he may take it in his teeth, nor so short to gagge him, whereby he cannot take delight nor feele ease; but let it hang in his mouth a little aboue his bridle tushe, for that is its true place. Then take a great saddle, (commonly called a buffe saddle) being couered either with buffe or Calfe-skinne, and let it bee made of such a forme as Mr. *Markham* hath delineated in his *Caualliice*, with good stirrops and strong lethers thereto, with strong tabbes, fast sowne vnto the Siuilles, they being nayled

k The true place for the trench in his mouth.

to

to the tree for the ſame purpoſe; and three Girths made double of ſtrong Girth-web, leſt the Colt ſhould breake them by the force of his winde, which would be a groſſe error and hard to reforme.

Now your Saddle being thus prepared, you ſhall truſſe vp the ſtirrops, as high as the skirts of the ſaddle, and throw the Girths vpon the ſeat, leſt the hanging of them downe may cauſe an affright in the Colt, and then you ſhall preſent it vnto him after this manner. Firſt (as Mr. *Markham* doth wiſh) you ſhall bring it to his head, and ſuffer him to ſmell thereupon, after you ſhall rubbe it againſt his ſhoulder, and ſo along his ſide (euer cheriſhing him) to his buttocks, then you ſhall bring it back againe to his ſhoulder, and ſet it eaſily vpon his backe, which if hee ſuffer (as no doubt but hee will, being vſed in all things as is ſaid) make much of him againe; then take it off and ſet it on againe: And let one (being on the contrary ſide) pull downe the formoſt Girth very gently and reach it vnto you, which you ſhall Gird to the hindermoſt tabbe very ſlacke, (at the firſt) leſt the Colt feele it nippe him, and ſo in ſtirring the other Girths may offend him, (being looſe) and endanger the caſting of the ſaddle, (by plunging) which would bee held a great indiſcretion of you.

The Manner of ſadling a young Colt.

Of Croſſe-girding.

Note.

Then when you haue faſtened it to the hinder tabbe, (as I haue ſaid) let him reach downe (likewiſe) the hindermoſt Girth, and giue it you, which (in like manner) muſt bee gert to the firſt tabbe, and after that the middle Girth, which you ſhall truſſe to the middle tabbe. And when they are all thus faſtened to the tabbes, you may truſſe them ſtraighter (by degrees) till you feele the ſaddle ſit firme on his backe. Now this manner of girding is called croſſe-girding, which is the beſt way to faſten the ſaddle on the Colt; for it will both keepe it in its due place very faſt, and alſo it will keepe the Girths about his Cheſt, ſo that they cannot flye backe, whereby the Colt ſhall not haue ſuch force to breake them, by thruſting out his body with his winde.

(3)

The manner of his Crooper.

When you haue thus ſadled your Colt, you ſhall take a ſtrong Crooper (made of a long peece of lether) and firſt buckle one end thereof vnto the hinder part of the ſaddle, then you ſhall

put it vnder his tayle, and fasten the other end (in like manner) thereto; at such a due length, as will neither suffer the saddle to slippe into his necke, nor pinch the Colt behind to keepe it backe. Then you shall take the reynes of the bridle, and make them of an equall length, (for pulling his head of one side) and pulling them gently towards the saddle pommell, till you feele (by your hand) the Colt may haue some feeling of the trench, at which length you shall reyne him to the pommell, for so you shall not bruise his mouth, (of which you must haue a great care) and also it will make him rest a little vpon it, to make him the better acquainted therewith.

Hauing (thus done, you shall take a long corde, and put one end through the ring of the head straine, (which is on the neare side) and let it goe vnder his chappes, to the ring an the farre side, fastening it thereto, which will serue in stead of a halter to lead him by: So you shall take the Colt forth, to lead him abroad to make him acquainted with the bridle & sadle, and the girding of his body; but euer as you lead him abroad you shall make very much of him, and goe to the saddle and clap vpon it with your hand, which if he suffer gently, cherish him exceedingly to fortifie him in his well doing: But if he be any thing fearfull or skittish, you shall in no wise vse any sudden or rash correction, (for that will make him the worse) but chase him three or foure times about on either hand, and giuing him reuiling termes; which correction will bee sufficient to reforme any fault till he come to be backt.

2 *Pra.15.b*

How to acquaint your Colt with the saddle abroad.

1. *Pr. 14.b.*

When you haue thus chased him about, and that you see his winde doth rake, let him stand, and clap vpon the saddle againe, neuer leauing to clap and shake the sadde on both sides, till you perceiue he is careleſſe of you, and that he will suffer it without dread; which (I am sure) hee will endure instantly, if hee bee rightly vsed; then haue him home (to the stable) and rub him well all ouer, and giue him meat.

1 Many makes no accompt of making him gentle on the far side, which is the cause of many Iadish trickes.

Thus by hauing him abroad, and vsing him after this order three or foure times, you shall make him so familiar with you, that hee will suffer you to come to the saddle (very boldly) on either side, though hee be a very vntoward Colt. When he is made thus tame, you shall let downe the Stirrops and lead him

1. *Pra. 14.b. 17.b.*

abroad

abroad letting them hang downe, to make him acquainted with the beating of them against his sides and shoulders (as he is led and trotted) for that will make him the better indure your feet in getting first vp, and also the hanging downe of your legges, when you are seated in the saddle at the first backing.

Chap. 17.

How to prepare a young Colt to let you take his backe without violence.

HAuing brought your Colt to this passe, that he will suffer you in all thinges, (as is said) then you may boldly aduenture to persist in preparing him to let you take his backe in the gentlest manner, which you shall doe thus. When you haue sadled and bridled him, you shall goe to him very gently, (being in the stable) without any stick in your hand, for dismaying him, and put your foot into the stirrop, which if he indure, intreat him kindely, then assay the second and third time before you raise your selfe therein, for nothing causeth confusion in a Horse, more then to teach a new thing before he apprehend the old, for (in Horsemanship) hast (for the most part) maketh waste.

a Hast often-times makes waste. *Theo.* 3. l.

Now when he will suffer you to put your foot in the stirrop, you shall straine it a little more with the waight of your foot, and lift your selfe vp and downe halfe a dozen times, at which, if you perceiue he maketh small regard, you shall cherish him, after you shall lift your selfe halfe way vp, and look ouer the saddle to the far side, at which, if he neither shrinke nor stirre, then alight gently and comfort him againe, and let him rest a while, for that will ground him in his wel doing. After that, you shall go to him againe, and being halfe way vp (as afore) with your body towards the farre side, incourage him both with words and your hand, by cherishing him on the farre shoulder: Then goe to his other side, and doe in all things as on the narre, for that will make him so bold that when you come to backe him, hee will

How to raise your selfe in the saddle.

(b) 1. *Pr.* 16. 1. will not take distaste at any part of you; the neglect whereof hath brought many ladish trickes to the Colt; and so to cloake their ignorance hath holden the cause to be the doggednesse of the Colt, and that hee would not haue taken his way no better, whosoeuer had handled him.

But because I would not haue men languish any longer, of such a braine-sicke disease; let them know assuredly, that if they vse a Colt (of what disposition soeuer) according to the true vnderstanding of this Method, they may take his backe, and make him goe forward willingly, without any yerking, plunging, lying downe, or any other ladish qualitie. And therefore, by his first backing, you may iudge whether you haue vsed him as you ought; for this I haue had experience of, that a man may backe a young Colt, if hee bee rightly vsed, to make him take his way gently (without tricks) as well as to teach him any other lesson; for it is also but a lesson.

A confused course.

And this may reproue them that will aduenture to backe a Colt so soone as he is haltred, and so make great bragges of their knowlege, which is as commendable, as those husbandmen which will laye grasse together in Winter stacke, so soone as it is cut downe before it hath time to wither: for as this will cause mow-burning and moulding, so the other will endanger the melting of his grease, (if hee bee of spirit and fatte) and also cause many restiffe qualities, which will aske farre more time to reforme, then would be required to keepe them from them at the first. And further it is opposite to the Art (howsoeuer they may esteeme of themselues) for that dealeth altogether vpon extremities (without order) but this in the meane with order: Therefore hee is not a Horseman that can sit a rough Horse, but hee that can gouerne him according to the Art.

(c) *Theo.* 3. c.

How to carry your Switch at the fist. 1. *Pr.* 22. 8.

But to returne from whence I did digresse, when your Colt will suffer you to get halfe way vp, then you may vse him in all things (as afore) with a Switch in your hand, obseruing to carry it in your right hand with the point vpward, running vp close by your shoulder, for feare the motion and sight thereof should bring a distraction to the Colt. To which, when he is acquainted, then (being in the stable) you may get into the saddle,

and

and ſit ſtill therein without motion for a time, to make him acquainted with the ſight of your body, vpon his backe, for ſo you ſhall the leſſe diſmay your Colt with the apparition of your body, becauſe it will not be ſo perſpicuous, in regard the houſe is not of ſuch illuſtration as the open ayre. Then alight from his backe and cheriſh him, letting him reſt, and ſo giue him meate.

When you haue brought your Colte that hee will ſuffer you to take his backe in the ſtable, then haue him abroad againe, and leading him abroad, ſo as hee ſhall not bee neere any other Horſes (for diſturbing him,) you ſhall firſt let him pauſe a little, after (taking your Switch in your hand as before) you ſhall goe to him, and offer to put your foot in the ſtirrop, which if he ſuffer, cheriſh him; and ſo doe in all things as you did in the ſtable, onely obſerue not to get into the ſaddle, till you haue one to hold him, and lead him forward at the firſt, leaſt hee ſhew ſome Iadiſh trickes, you hauing no meanes to let him know your mind. Now when hee will ſuffer you to do thus on the narre-ſide, acquaint him with the like on the far-ſide, the omiſſion wherof hath cauſed many abſurdities; for many if they once bring their Colt to familiarity on the one ſide, they neuer regard the other: like to the vnskilfull Cooke who thinketh that his meate is roaſted as ſoone as the out ſide is ſcortched. And ſo they aduenture to backe him; whereby the Colt is ſo much diſaſtered, by ſuch ſtrange apparitions on the other ſide, and vpon his backe, as he was neuer acquainted withall before; that he preſently falleth to yerking, and plunging, as euill as if he had neuer beene handled, whereby ſome get ſuch iadiſh trickes, as they can neuer be reformed; but by great iudgement.

How to vſe him when you firſt take his back abroad.

Now for the preuention of which reſtife qualities, I neede not ſpend any time therefore, for if you note this decorum, you may backe any Colt, without reſiſtance. And therefore if there be a fault it is in your ſelfe. But if your Colt be of ſuch a dogged diſpoſition, and you haue erred in your iudgement, ſo that he wil not ſuffer you to take his back gently, you ſhall vſe no other correction then reuiling termes; and thereto if it be in the houſe you ſhall giue him a ſtroke or two with a ſmall ſticke, and not

(d) 1. Pr. 14. g. Chap. b.

with

with a switch, for causing him to be swing tayled. But if it be abroad that he will not suffer you to take the Saddle, then chase him about as before, for that is all the manner of corrections you neede vse till he be backt. And by this meanes you may ground any Colt, whether it be for the Buffe-saddle, Pacing, Trotting, or Coursing.

1 *Pr.* 14. f. 16. e.

Chap. 18.

How to Backe your Colt at the first.

IMay seeme to many to set fourth more strict obseruations then needeth, in making him apt for the Saddle, and backing: because it may be said, there hath beene many good Colts backt heretofore without halfe such curiosity. But if they would rightly vnderstand the proiect hereof: that it doth tend to the true taming of any Colte, of what disposition soeuer, they shall finde, (by proofe) that here is nothing superfluous, for the bringing of such to subiection, as are of high spirit, and of a fearefull, and dogged disposition. And although those Colts which are of such soft mettell, that they will be made domesticall, with much lesse labour and curiosity: yet if they rightly consider how many of those Colts proue iades, when they come to the touchstone, in regard they are not rightly handled before they come to bee backt; and likewise, acknowledge the cause (as certain it is) to proceed through the negligence of the man; I put no question, but they would not thinke that any needlesse labour or time spent, which doth bring such good and profitable effects.

(a) *Theo.* 17. h. 37. h.

But because no potion can be discribed, or confected, to cure this deadly disease, of wilfull negligence and ignorance, I will let them continue still in this obstinate infection: and seeke to preserue the yong imps (of this Vineyard) from such contagious and infectious diseases. And therefore when you haue prepared your Colt so, that he will suffer you to doe in all things as I haue said: then you shall cause him to be Bridled and Sadled as afore, and looke that you haue a speciall care, to put the head-

straine

straine, in the due place of his nose; for if it be ouer high it will stand in small stead to gouerne him, except you vse much violence, and by that meanes you shall chafe and gaule his nose very shamefully.

And againe, if you put it too low, you may bruse the tender grisle thereof; and further, by pulling it straight, you shall pinch his Nostrells, whereby his winde will be stopped from its naturall passage: either of which will be accounted a grosse absurdity in the horseman. Therefore let it be placed below the nether-most part of the strength of his nose, iust at the beginning of his nostrell. Note the true place of the head straine.

Furthermore, you shall haue a long girth made of double girtweb well sowed together, made of purpose like a sursingle, hauing at either end a strong ring: and to one of these rings you shall make fast a long peece of strong hunger-leather whereby you may trusse it round about the Colt, to make the Saddle more firme: Now this, of many is called a hold-fast. Then put it ouer the saddle, and bring it vnder his belly, and put the other end of the sayd leather first through the nethermost ring and after through the vppermost, & puting it through thus three or foure times, you shall pull it very close to his body, and so make the end fast. Now the profit hereof is, it will keepe the Saddle very firme, and sure, and helpe to keepe both the rabbes and girths from breaking, in that it will so gird in his body, that he dare not thrust forth his winde (neuer after,) to breake them as is the tricke of many sullen iades. Or for want thereof you may take a strong trace, but it is not so good, because it will pinch and nip his body too sore, (except there be a great care had in the trussing of it.) A Girth or sursingle called a holdfast. The vse thereof.

When you haue made your Colt thus ready, let his keeper goe to him gently, and lappe vp the straine of the long rope, that is fastned to the head straine handsomely, and take it in his left hand, then take him close by the head with his right hand, and lead him forth gently into the fields, to some new plowed grounds, where after he hath paused a while, you shall goe your selfe vnto him, and looke that your Saddle stand right, the crooper sure, and all the girths of an equall straitnesse, and in their right place. Thus when you see that all things are sure, you: (b) 1. Pr. 14. b.

Theo. 17.[d]. 23.[c]. 34[b]. you shall obserue how he is disposed, which you shall perceiue by his gesture, but because I haue spoken largely thereof in the seauenteenth Chapter of the *Theoricke part*, I will not trouble you with repetition here againe, but referre you thither: And if you perceiue (by any of those Characters) that he is euill disposed, then let him be chased about (againe) to remoue those by-thoughts, which is a present remedy; but yet know that the chiefe cause thereof is in your selfe for want of true proceeding.

1. *Pra.* 14.[f]. 16.[d].

Then you shall put your foot into the Stirrop, and heaue your selfe foure or fiue times from the ground, which if hee suffer, (as no doubt but hee will, being rightly trained before) you shall alight and cherish him, and let his keeper lead him twenty or thirty yards, which will comfort him much: then goe to him againe, and get halfe way into the saddle, then alight and cherish him, and let him be led forward againe, and the next time get into the saddle (gently) and seat your selfe in such sort, as I haue shewne at large in the 13. Chapter of this first part; which is briefly with your body vpright, your nose, iust against the middle distance betwixt his eares, your feet hanging euen downe, as if you stood on the ground, and the reynes of your head straine shall bee made of such a iust length that (keeping your true seate, in euery respect, and your armes close by your side, holding your hands ouer his mid-creast) hee may haue but a feeeling of your hand with his head.

1 *Pra.* 17.[d].

Theo. 13.

[c] How to seate your selfe in the saddle.

[d] How to hold your bridle reynes.

Being thus mounted, you shall take the reynes of the bridle and lap them one ouer another to the iust length of the other reyne, and so hold them a handfull distance one from another, holding your sticke in your right hand close by your shoulder for amazing the Colt. Then your selfe sitting without motion, let his keeper offer to lead him forward some three or foure score yardes, which if he goe gently as very like he will, then let him offer to stop him, and at that very instant you may straine your hand a little harder, which will be a meanes to giue him some vse thereof.

Then let him cherish him, but sit your selfe still in your seate, and let him lead him forward, and Trot in his hand as farre againe, there let him stop him, and your selfe doing as before,

and

and after hee hath cherished him, let him take away the rope from his head strain; and after he hath led him forward, let him leaue him onely to your selfe, you suffering him to go forward, which way he will, whether it be ouerthwart the field, endwise or howsoeuer, for if you should disturbe him before he can tell how to take his way, it will both weaken his necke, gaule and spoyle his mouth, or bring some other restiffe quality to him, which would aske a great time to reforme. And obserue nothing at his first backing, but onely to carry an vpright firme hand (ouer the midst of his Creast) for so you shall keepe his head so steddy, that he cannot haue liberty to throw downe his head, (as is the desire of many young Colts) but you must so temper the carriage of your hand, that it must not bee so hard as to cause him to stay, nor so slack as he may get the aduantage to run away, which is most incident to Colts of the best mettall: And therefore you shall carry your hand so that you may haue but a feeling of your Colt, and he likewise but a feeling of you.

(2) A Colt must be suffered to goe which may he will at the first.

Note.

(c) *Theo.* 14. b. 27. c.

Wherefore if you see that hee is disposed to runne away, in any case doe not thinke to stoppe him by force: for that will so spoyle his mouth, that hee will proue headstrong, and get euill qualities (as writhing of his chappes, hanging out his tongue, and such like:) but let him goe as he will, you doing nothing, but desire to keepe him from dangers, till you feele him begin to slake, which I am sure he will doe presently, except you adde fewell to his fire, and therefore you must be carefull to apprehend the first motion of yeelding, and then straine your hand a little to stay him, and so make a large turne for weakning of his necke, helping him to turne (by laying your contrary legge to his side) on that hand you minde to turne him, and so Trot him home (by the gentlest meanes you can) then let his keeper come gently vnto him, and hold him by the head, till you be alighted from his backe, and so haue him into the stable, rubbing him well, and then let him stand.

(1) f The cause of disorder of the head.

I. Pr. 14. e. 15. g.

g You must be carefull to obserue his first motion of yeelding.

Note, that if at his first backing, (whilst he is in his keepers hand to leade forward,) hee be desirous to goe faster then you would haue him; that then in no wise hee hold him by force, but letting the rope goe to full length suffer him to runne halfe

Note.

a dosen times about him on either hand (with you on his back) and that will be a sufficient correction, for that at the first, except you disquiet him through you disorder, for if he should thinke to hold him by strong hand, it would spoyle all you had done before, in causing him to striue the more; extremities being repugnant to Art.

1 *Pra.* 14. i.

Chap. 19.

Of backing a young Colt after other Horses.

Although diuers antient Horse-men haue counselled, that a young Colt at his first handling, should be taught by following other Horses; and also Maister *Morgan* doth aduise that he should both be taught to lead, and to be backt after the same manner; yet experience hath brought me to a contrary minde; the reasons why, are: First, I must needs confesse it is a very good way if this Art of Horsemanship did tend to no other end at his first backing, but to make him gentle to carry a burden or sackes to the Market, for then they would soone be brought to carry a packe, and follow other horses without much to doe, very willingly; But it hath a further extent, for it aymeth to bring a Horse to true obedience, and to giue him a comely, and gracefull Reyne, a commendable Pace, and a handsome carriage of himselfe in euery one of his parts: which can neuer be effected, by this order in making him louing and gentle onely, sith there is still an inherency of rebellion by nature, that is still vnreformed.

(1) For a young Colt to follow other Horses at his first backing is nought and why.

[a] The end of this Art.

Theo. 9. [h]. 11. [d].

Wherefore, no maruayle though he condemne all those Horses as without vse, if they be not of such perfect breeding and shape as he desireth: seeing that neither they nor these can be brought to the height of their disposition, by such indirect grounds of Art which he doth set downe. Secondly, there will be in that proceeding a great losse of time, for whereas he doth will that a Colt should be exercised in leading after another Horse, nine or tenne daies, before he doe any other matter to him: and after to carry some heauy burden vpon his Saddle some

Theo. 19. [b].

(2)

[b] A losse of time.

some seuerall dayes after; during all which times he (by this document) should not weare any thing in his mouth, but onely a halter on his head; and then after he is backt, still to follow another horse two or three dayes more; in which time any industrious Horseman may teach a Colt both to take his way willingly, and giue him a good ground of helps and corrections, both by hand and foot, which hee will then be altogether barren of, in that it is so long ere hee haue a trench in his mouth without the true vse whereof, whatsoeuer a man doth, is most absurd.

Thirdly, this is a cure that doth heale an old festred sore outwardly, but neuer searcheth to the bottome, for if hee bee a Colt of any sad disposition, it will make him so extreame stubborne, that hee will goe but as himselfe lusteth, without any grace at all: And againe, if he bee of a free disposition, it will make him so wilfull, that when hee should bee commanded to doe any thing which he disliketh, will (as a soare festred breaketh out anew) fall to rebellion, he neuer hauing the vse of motions taught him. (3) *Theo.* 19. & *Chap.* 20.

And lastly, he (by following another Horse so long) will get such a habit thereof, that when hee shall chance to meete with one by the way, he will bee very hardly intreated to passe by him, especially if he be any thing disquieted before: in that custome hath made him more frequent to follow them, then to be gouerned by the man. For, although by this order hee may bee brought to gentlenes, and so bee caused to goe forward (according to his owne liking) yet when the man shall thinke to work him for further perfection, he will vse resistance becaus he was neuer brought to obedience before; by the meanes of which ignorance hee is brought to restiffe qualities, being trained according to his owne wil, and not to the knowledge of Art, (as I haue said in the 20. Chapter of the *Theorick*,) becaus this tendeth to obedience towards the man, whereby they two may be ioyned in one. (4) *Theo.* 14. a. (c) *Theo.* 34. c. *Theo.* 20. c. 18. a. a A difference betwixt the Horse yeelding to the Man, and the Man yeelding to the Horse.

And although there may bee said that there is an obedience in this, yet the difference is, that in this coniunction the Man doth yeeld to the appetite of the Colt; but in the other to seeke a reducement of it to obey the will of the man, (being led

led by reason; for the want of which consideration, is the cheife cause of all manner of restiffenes, and of a dead and hard mouth, so that the Colt will runne away vpon euery discontent. And further, as the gauling of the mouth is not cõmendable nor agreeing to Art, (in that it is therby hardened and made horny) by rigor and violence; so to vse a Colt, after these directions, will neuer bring him to true subiection of the hand; for that his mouth was neuer quickened with a true relish, by helps and motions; for although it is not hard and horny by bruising, yet it will be so soft and dead, that if hee be displeased, hee will no more respect the trench (it being so smooth as it should be) then he had a fuzze or spunge in his mouth, which is the cause that so many varieties of hard bittes and snaffles were inuented. Wherefore no way that I euer found either by practise or reading, to preuent all these inconueniences is so certaine as to back a young Colt, after the former order; for so the Colt is continually gouerned after the mans directions.

Theo. 17. h. *Pra.* 6. a.

(e) *Theo.* 19. d.

Chap. 20.

Of the commendations of the Head-straine, with the vses.

BEfore I trace any further in this Tract of taming a young Colte, I will speake a little more of the commendations and vse of the Head-straine, becausse it is the onely instrument that can be vsed for staying, placing, and making firme the horses head, and also to learne him the vse of the trench, with the least offence. But heere I may seeme to dissent from all the former Authors, in that I allow no sharper instruments for taming and subduing any Colt, then the smooth trench; and the Head-straine, sith there hath beene and is still (in all ages) seuerall inuentions, some of greater torture then other (to be applyed according to the nature of the Horse) as musrolles, chaynes, and cauezans, and likewise great varieties of bits & snaffles, of seuerall hardnes and sharpnes; yet sith I haue found by experience & reason, that that Head-straine onely with the trench, will bring-

any

any Colt to ſubiection: I omit the other as ſuperfluous, and ſpeake onely of thoſe which worke neereſt the truth, craving leaue to ſet forth my experience, as well as they doe their collections.

But whereas ſome who haue deſerued condigne praiſe, (in taking paines to ſet forth their workes for the good of their Country) hold that the Head-ſtraine hath beene a ſufficient correction (in times paſt) to bring a Colt to obedience, whilſt they were of a more pure maturity, but ſince (being compoſed of a more groſſe ſubſtance,) a man cannot ſubdue their rebellion with ſuch ſoft and mild corrections: I anſwer, if the cauſe of rebellion did conſiſt in the outward parts, it were true, but (as I haue often ſaid) it is in the inward parts, and therefore to vſe cruelty (in ſuch ſort) as to cauſe a reformation altogether by the outward parts, is as if a Phiſitian ſhould launce the outward parts of the body, to cure the inward fluxe of a Conſumption. And therefore theſe varieties of cruelties, doe rather argue the miſerable condition of our age, which doth more affect imitation, then an vrgent neceſſity.

Obiection.

Anſwer.

Theo. 3.[c]. 35.[a]. *Et multis locis.*

Theo. 10.[d].

For if any man (comming from a ſtrange Countrey) vſe any new faſhioned inuention, (though neuer ſo cruell) then are we ready to imitate him in the like, thinking that nouelties doe produce perfection: Whereby, (like ſheepe) we are led to the ſlaughter of ignorance, in that wee will neuer take paines to conſult with reaſon what digreſſion ſuch Crueltie doth make from the truth. For, when Signior *Proſpero*, firſt came into England, he flouriſhed in fame for a time, (through that affectionated blindnes we are vailed withall, in exalting ſtrangers for their ſtrange faſhions) and ſo, though hee vſed ſuch tormenting Cauezans, as were more fit for a maſſacring butcher then a Horſeman, yet for all that well was he that could goe neereſt him in ſuch Turkiſh tortures: And beſides thoſe, hee would haue a thicke truncheon to beat thoſe Cauezans into his noſe, the further to torment him, as if Art had conſiſted in cruell torturing poore horſes.

Theo. 19.[e].

Theo. 16.[a].

And yet for all this, our eager deſire did ſo hunt after nouelties, that we neuer regarded whither we went in following the chaſe, till time (the ſearcher of truth) gaue euidence of his

[a] Imitation leades vs into wilfull ignorance.

knowledge, and then a definitiue sentence was giuen against him (as a iust desert) that he was not worthy to bee marched in the reareward of the meanest professors.

Neither do I much allow Mr. *Blundeuills* opinion, (although famous with the most) who being led too much by authority, in following other Authors, hath spent a great time in setting forth such diuersities of bittes to distort the silly Horses, that the varieties of them were able to confuse both man and horse; for no man can haue such a temperate hand, as to carry it (as hee should) vpon seuerall bittes, nor no horse can conceiue how to carry and behaue himselfe (as hee ought) finding such alteration in his mouth: But if he had taken as great paines to make tryall of such varieties by experience, as he did to collect and set them forth, and also to search the causes of rebellion; he would haue turned his pen from the horse to the man, (for reformation) in as much as hee hauing reason should worke by such order, as is best agreeing to the same.

[b] Varieties of bittes or snaffles distemper the hand.

Obiection. But heere I may bee held very peremptorious, to speake against the ancients heerein, as though they had not taken as great paines to search the truth, and likewise could not haue seene, if they had brought such absurdities, as well as my selfe: I answer, there is nothing that increaseth ignorance more then partiality, and negligence; for when as a man hath set forth some things that are probable, then if he commit many grosse errors after, yet hauing a fame there is a partiall censure of him, that all his rules are absolute, and so those errors are reformed if they once say it is his opinion: Whereby, being negligent, they will not take paines to examine the truth thereof, but tread still the tract of the ancients, (it being more easie to go to the mine where there is a pit digged already, then to worke anew out of the earth: Which Lethargy, I my selfe was also benummed a great while withall, for louing imitation I practis'd as well vpon those cruelties as vpon the milder, but yet I could neuer find so good effect in them as in the Head-straine and trench, which made me thinke that men were but men, and that error hath intruded it selfe in all ages; and therefore resolued to follow them no further then they followed the truth.

Answer.

[c] A partiall iudge neuer a true iudge, especially being led by Authority.

[d] For wee hauing the benefit of their times and our owne, it were a shame if we did not purge this Art from some of her errors.

But in regard that my selfe onely is of this opinion, my words cannot

cannot bee so well credited, that they should bee beleeued; therefore for the further proofe of these my assertions, I will frame one Sillogisme, as well as I can, (in regard I am no *Logician*,) thus.

Nothing that doth tend to violence, doth worke according to the true Art of Horsemanship. *Celarent.*

But all hard Cauezans, Bittes, and snaffles doe tend to violence:

Ergo, no hard Cauezans, Biittes and Snaffles doe tend to the true Art of Horsemanship.

The Maior is proued by *Aristotle*, where he saith, that whatsoeuer is done by violence, is no Art, in that it is done vnwillingly, whose beginning is in the outward parts contrary to nature (and Art doth tend to helpe nature) so that whatsoeuer is so done, bringeth no delight, and therefore not durable. *Ethick. 3. li. Chap. 1.*

And likewise the Minor is proued by the same place, for those instruments are the executioners of a Tyrant, which forceth by feare of a greater euill; so that if they will not presently obey (according to his will) they shall bee lacerated and tortur'd, whereby they are forced to yeeld sodainely with the outward parts, although the inward parts bee still rebelling. By which proofes it is plaine, that violence is no true Art, so that the conclusion must necessarily follow. *1. Pra. 14. i. Theo. 3. e.*

But whereas it may be obiected that heerein I deny my selfe, for I spake of vsing violence in the first haltring of a Colt, in that he should be forced till he sweat so much; I answer, they which vnderstand mee so, deceiue themselues; for whereas I speake of chasing a Colt till hee sweat, is no violence (for many will chase themselues in playing till they sweat, which is not violent but voluntary) for hee hath liberty to ease himselfe as soone as he yeeldeth; but that which is brought by violence, is forced with griefe, because he can find no ease. Wherfore to infer by induction, seeing those Instruments do work by violence, and violence is such an enemy to this Art, and Art is wrought by the softest and gentlest means to gaine obedience; therfore I commend this head-straine and trench aboue all the other, in that they are sufficient to command either young Colt, or any *Obiection.* *Answer.*

other Horſe whatſoeuer, if they bee rightly vſed, which I proue thus.

Dariy. Whatſoeuer things will reforme any one euill quality in all Horſes, will reforme all euill qualities in any one Horſe.

But this Head-ſtraine and trench (in their right vſes) will reforme any one euill quality in all horſes.

Ergo, this Head-ſtraine and trench (in their right vſes) will reforme all euill qualities in any one Horſe.

Meta. The Maior is proued by the Metaph: for nature hath giuen vnto all horſes one and the ſelfe ſame materiall ſubſtance and nature, ſo as there is no new thing in any *individuum*, that there ſhould need any new inuentions for ſeuerall qualities, in as much as euery ſingle body doth participate of the vniuerſall na-
1. *Pr.* 13. [h] ture, and ſo all reſtiffe qualities proceed from one roote, and one cauſe, which is diſobedience, and therefore no ſeuerall natures, although they vary in diſpoſition, which is increaſed by rebellion, through abuſe by mans ignorance, in not knowing, how to apply his Corrections accordingly: For, to reforme any one euill qualitie in all horſes, doth require as many ſeuerall applications, as to reforme all in any one; for if there were a Horſe that might bee ſaid had any naturall euill quality more then any other horſe, then he might bee ſaid to be a more horſe then another, which is groſſe to conceipt.

The Minor is proued, in as much as this Art doth tend to reduce all to a meane, therfore whatſoeuer is differing therefrom, doth decline to either of the extreames, and ſo repugnant to
2. *Pr.* 36. [a] Art: And therefore, ſeeing in all the actions of a Horſe, there is but two chiefe things to be reſpected, as obedience or diſobedience, and ſo in his mouings, they are either orderly or diſorderly, faſt or ſlow, dead-mouthed or tickle mouthed, &c. Euen ſo in like manner, theſe two, (I meane the Head-ſtraine and trench, being alſo two) will reforme any reſtiffe or euill quality in what horſe ſoeuer if they be truly applyed; for though there
Theo. 32. [a] be as many ſeuerall diſpoſitions as there are horſes, yet all reſtiffe qualities that concurre (as I ſay) proceed all from one cauſe, and ſo may bee reformed by theſe inſtrument (if they bee rightly vſed;) for as one horſe is a particulars horſe, and yet may haue many reſtiffe qualities, by diſorder and abuſe, ſo theſe

haue

haue manifold operations, and yet the same: and therfore, if any haue them and cannot find such effect by them, as to reforme any quality in all horses that shall come vnto him, he must condemne himselfe, either for negligence or ignorance, for not either applying, or not knowing how to apply the ingredients thereto belonging, the trench seruing to quicken the mouth when it is dead, and the Head-straine to stay his head, that so hee may rest vpon the trench, if hee bee tickle-mouthed; for when the head and mouth is perfect, there can bee no restiffe quality working: and so the conclusion also must needs stand good. 2 *Pra.* 37.

Wherefore seeing these two, with their vses are sufficient to bring a horse to an obedient and true riding; let all those that mind to plant in this *Vineyard*, make much of these Labourers which will keepe the weedes from growing therein: And suffer no other idle and vaine loyterers to dwell, lest they nourish such weeds as the other hath pluckt vp. *Theo.* 5.

Chap. 21.

How to make your Colt take his way, without resistance.

VVHen you haue sadled your horse the second time, and made him ready, let his keeper lead him forth into the field, and there vse him in all things as at the first day, (especially if you find him to be any thing stirring) suffering him to goe which way he lusteth, obseruing nothing but onely to carry a firme hand, and after you haue trotted him halfe a mile or there about, (so that he will suffer you to make a gentle motion of your body) you shall straine your hand a little, to make him haue more feeling thereof, and (with the helpe of your legge) assay to guide him in the right way, to which (if you feele any towardnesse) cherish him with your voyce, and make a large turne, and trot him home to the stable; letting his keeper hold him till you light; then after he is cold giue him some meat to comfort and cherish him. 1. *Pr.* 18. c.

a Your motions must direct him to know your mind. *Theo.* 14. i.

Note. Note that if at your first offer to guide him, he refuse, that then you doe not (in any case) force him, for making him thrust out his contrary shoulder, and weaken his necke (for preseruation whereof you must haue a great care) for many inconueniences will insue thereby, besides it will aske a great time to cause him haue a true cariage of his body being once dislocated. Therefore let him goe on, still as himselfe lusteth halfe as farre againe, and euer as hee is going forward assay the like, and so the thirde or fourth time, by which time I am sure hee will yeeld (though he be very stubborne, if to the vse of your hand you vse the help of the legge, by laying the calfe close to that side of your Colte, which is contrary to that hand you minde to turne on) and so haue him home as before. Likewise haue him into the field, in the afternoone your selfe, for then you may be bould to get vpon his Backe (if before you haue not vsed any sharpe correction to terrifie him) and being seated gently, putting him forward by easing your hand, to giue him liberty to goe, and helping him with the motion of your body forward, and euer as he goeth seeke to gouerne with your helpes, by degrees, as you shall find his towardnesse, but if hee be slow of apprehension, so as he will not conceiue your minde so soone as you would, be not dismayd, but labour him still as is said, and arme your selfe with patience, for if then you fall to correcting, you vtterly spoyle all, for order doth not allow correction for ignorance, when he knoweth not what to doe, nor wherefore he is corrected, but for negligence, when hee hath learned a thing, and doth forget it againe, or else through selfe-will doe it but when him lusteth.

[b] You must obserue that hee carry a firme body in all his proceedings. *Theo.* 15. [c].

Theo. 15. [d].

[e] Art doth not commend correction for ignorance but for negligence.

Thus you may vse him for two or three daies, by which time hee will suffer you to take his backe gently, to goe forward willingly, and to be guided easily. Note that if in this time he chance to show any iadish tricks, as Plunging, Reareing, Running-backe, and such like, that then you must examine your owne proceedings, for the cause is in your selfe: for if you vnderstand this Methode, and worke accordingly I am sure there wil insue no disorder, for the head-straine is so pleasing and gentle, that the Colt will presse forward very willingly vpon it, and will easily be gouerned thereby, in that it is the same with the

Note.

chase

chaſe-halter, wherewith at the firſt he was commanded, and therefore you muſt obſerue to guide him chiefly by it, till hee hath further vſe of the trench.

Chap. 22.

How to make your Colt reſt vpon the trench.

VVHen you haue brought your Colt to take his way willingly forward, and that he will be guided by your hand which way you will, then you may be bould, to ſeeke to bring his mouth to the vſe of the trench, that ſo you may come to learne him to ſtop. But though I cannot make this ſo plaine as I would, in that there is ſuch ambiguity in the hand, which muſt be gouerned according to the ſhape, and diſpoſition of the Horſe; yet I will demonſtrate it ſo plainely as I can, in treating cheifly of thoſe Horſes vpon whom the depth of Art doth depend, which are ſuch as are of a thicke, and ſhort necke, dead mouthed, and of a heauy and ſadde diſpoſition.

[a] VVhat ſort of Horſes the depth of Art doth depend vpon. *I. Pra.* 22.[a] 25.[a]

Now becauſe the true mouthing of a Horſe, to cauſe him to ſtop cloſe, and to place his head orderly, are the grounds of this Art; you muſt haue a great regard that you fayle not in any of them, for if you doe, you ſhall fayle of your deſire: for the neglect whereof and of their true vſe, is the generall cauſe of all euill qualities, which may inſue in riding. And therefore if theſe be once truely gained, then is your Colt brought to true obedience, but not before: and then he may be put to other leſſons, which depend vpon further command, and moreouer by their vſes, you may haue knowledge whether he is perfect in them or no; for it is not his doing, but his manner of doing, that you muſt regard.

[b] Markes to know when the Colt is brought to true obedience.

And ſo the application of the triall of your owne iudgement is in the proceedings of your own works, for if in teaching any other leſſon, he proue rebellious, then you erred in your iudgement in theſe, for howſoeuer you may thinke that he is perfect in them, yet I dare aſſure you he is not ſo according to Art till he be obedient to your helpes and corrections, and know the vſe

[c] The cauſe of rebellion is in your ſelfe. *Theo.* 21.[d]

vse both of hand and foot. To which command of the head he must vpon necessity bee brought vnto before hee can bee commanded in the other parts of his body; for a Horse cannot bee mouthed well except hee carry his head orderly, and stoppe closely, neither can hee be caused to carry his head orderly, except hee haue a sweet mouth, and his hinder parts so roundly trust, to stoppe truely, neither can hee be brought to stoppe truely, except hee be well mouthed, and his head firmely placed, howsoeuer the ignorant in the true knowledge of this Art, may thinke the contrary.

Theo. 36. a. 32. b. 35. d.

And yet further you must obserue, (if truely you thinke to worke) that these must not consist in the outward parts, but also his desire must be agreeing, to doe them willingly or else they will not continue: and this is the point that many hath fayled in, which hath beene the cause of so many torturing inuentions, as afore said, for when they haue brought their Colt to doe these well, as they thinke, then when he beginneth to be weary, or else any thing disturbed, hee will either beare hard vpon the hand, or seeke to free himselfe, by desiring to runne away, and so they presently sought sharper instruments for his head, thinking the other to be too gentle, iudging the cause to bee in too much lenity of the hand, whereas it was in his disobedience, for that his desire was not agreeing to those outward motions.

(d) *Theo.* 36. a. 2. 1.

And likewise it is the cause of rebellion in those Horses which are ridden for the Buffe-saddle, for many if they be ridden longer then ordinary, or by long marching forward if they begin to be weary, they will rely too much vpon the hand, whereby their mouth will become dead, and therefore they inuented strange causes from the cause, for it was that their hinder parts were not firmly knit, but come slowly after, and so they presse vpon the hand; In like manner it is with hunting and running Horses, for when they are holden hard to the height of their speed, many of them will play the Iade because the hinder parts are not trust together roundlie but launcheth themselues, to such length that they are not able to bring them after.

(e) *Theo.* 10. a. *Theo.* 35. d. (f) The like cause is in hunting and running Horses.

Wherefore to keepe your Colt free from such disorders whereby you shall not neede to seeke any other finister meanes, you

you ſhall obſerue thus. When your Colt is made ſo gentle, that he will ſuffer you to take his backe abroad in the field, then you ſhall vſe him to come to the blocke, by letting his keeper leade him to it, and there cauſe him to ſtand, by the gentleſt meanes you can, then you ſhall come to him gently, with your ſwitch in your right hand holding it vp cloſe by your ſhoulder (as afore,) and going to his head make much of him, and ſo goe vpon the blocke very ſoftly, for too much ſtirring may affright him, when hee ſeeth you ſtand ſo high aboue him, then cheriſh him, and when you haue clapt your hand twice or thrice vpon the Saddle to imbolden him, get into it, and let his keeper put your foote into the ſtirrops, and lead him gently from the blocke and ſo let him goe. (g) 1. *Pra.* 17.c.

Now when you haue trotted him forward ſome twelue, or twenty ſcore, you ſhall make your bridle reynes of a iuſt length with the reynes of the head-ſtraine, for till hee can tell how to take his way forward, they ſhould bee longer then theſe, that hee may preſſe the more willingly vpon the headſtraine, and ſo the more willingly take his way, and after you haue trotted him about a quarter of a mile further, you ſhall beginne to worke vpon his head, by holding your hands ſomewhat more firme, at which if he ſeeme to checke, eaſe them againe, but keepe him ſtill vpon his Trot, ſome ſeauen or eight ſcore, and then offer the like againe, neuer leauing, as you ſee occaſion, till you feele him reſt a little vpon the trench, then cherriſh him with gentle wordes, but keepe him ſtill in motion, for if you ſuffer him to ſtand at his owne will, before hee know how to preſſe forward vpon the trench, it will breed in him a reſtifneſſe of ſtanding ſtill, which will aske a great time to reforme; therefore (as I ſay) keepe him ſtill in action, and haue him home. *Note.* willingly (h) This ſeemeth a ſlight error but it proueth great in working.

Then haue him forth againe in the after-noone, in like manner, ſtill working vp his head, by holding your hands ouer his midde creſt, (for ſo you ſhall haue the greater power to worke his head to the full height that nature will ſuffer: letting them come and goe with ſweet motions. Note that if in the working vp of his head he begin to reſt vpon your hands, that then you ſeeke no violence, but yeelding them a little, thruſt him 1. *Pr.* 18.d. *Note.*

[1] How to make a Colt goe light vpon the hand.

him into a Swift Trot, by iertting your feete forth suddenly, vpon your stirrop leathers, for that will make him follow more roundly with his hinder parts, and as they follow roundly after, so you shall feele him obey to your hands, for the closer they are shut, the more the fore parts are rayſed: after this manner you shall vse him for two or three daies, and by that time you shall feele his mouth very tractable, if you spoyle it not by striuing too much therewith.

Note.

Note further also, that if in thrusting him forward, hee will not come on roundly with his hinder parts by reason of his doggednesse, that then at the very instant, when you offer to thrust him forward with your body, you giue him a good ierke with your switch, and in three or foure times, it will cause him to gather them vp, which when you perceiue, make much of him, and haue him home, obseruing this for a generall rule, to leaue him in lust and courage, for that will increase his quickneſſe, and nimbleneſſe.

A generall rule.

Chap. 23.

How to learne him to stop.

A Simile.

YOur Horse being brought to this passe, that he will rest vpon the trench, with his mouth, then you may learne him to stoppe, but not before: for if you should put him to that before he knoweth how to rest his head thereupon, is as a man that coueteth to iudge by his feeling with his gloues on his hands. For if you force him to stoppe vpon the hand before his mouth be quickned, you shall vtterly spoyle it, and loose the grace of his head, besides many other restife qualities, that will insue, onely through disorder, not making an orderly proceeding, (by time) to know when or how to make your progression. But whereas I speake here, (till the Colt will rest vpon the trench) I would not haue you to vnderstand me so, that I meane he should beare hard vpon the hand, (for that is the ouerthrow of this Art) in that no Horse whatsoeuer that beareth hard vpon the hand, can ride truely, howsoeuer hee may be iudged, (by

1. Pr. 33. b.

[a] The fruits of disorders.

Theo. 3. 1.

1. Pra. 17. a.

many

many men:) but I meane onely so, that you may haue but a feeling of his mouth, with your hand: and likewise he but a sensible feeling of your hand, whereby he may know your minde, by your motions. *Theo.* 14. b. 27. c.

Wherefore when you feele, that his mouth is brought to this temper, you shall Trot him abroad, (as afore) not offering to doe any thing to him, till his mouth be warmed, for if you offer to stoppe him (at the first) vpon a cold mouth, it will be a meanes to make him so tickle-mouthd, that he will not rest vpon the hand. Whereby when hee is any thing discontent, hee will be subiect to stand still, or runbacke, and it will be also the cause of making him lash bodied in his carriage, and of short treading, and triffling with his feete, so that in going forward he will make no way. But when you feele that his mouth is stayed, then you may offer to stoppe him, by pulling your hands gently towards you and yeelding your body backe, vsing words of help, as stop here, or stand, or such like, at the which if he will not yeeld, then thrust him forward into a full Trot, againe, and euer in foure, fiue, or sixe score, attempt the like, and assoone as he doth yeeld let him stand, and alight from his backe, and cherish him, for that will fortifie his apprehension, then after you haue led him a little while, mount your selfe vpon his backe againe, and euer in his going forward offer him the like, as you shall see the ground best fitting, obseruing to cherish him in his well doing, and correcting him, when he doth offend, by thrusting him forward, to a greater speed in his motion, which will be a sufficient correction, and the best that can be vsed for that fault. And thus you shall vse him for eight or ten daies together, by which time he will be so perfect, that he will stoppe so soone as he shall but feele you moue.

b The cause of a tickle mouth, stand still, goe backe, lash bodied, treading short, &c. *Theo.* 16. d.

(c) *Theo.* 17. d. 22. e.

Note, that if in his stopping he stoppe idly, or throw downe his head betwixt his legges, (as is the manner of sadde and sullen Colts) that then at the very instant, when you stoppe him you bend your body more suddenly back, so that your head fall halfe way to his buttockes and giue him a sharpe and sudden twitch, with your hand in his mouth: the profit whereof it this, that the falling backe of your body, at the very time, with the sharpe correction of your hand, will bring his mouth to such a

Note.

d Of a dead mouthd Horse. *Theo.* 26. e. 1. *Tr.* 24. o.

Sir for sadd & dull dogged horses: & quicke yorse his so a mettled fine horse it will prove a quick nimble meanes

quicke feeling, that he will in short time be brought to stoppe, onely with yeelding of your body backe, without strayning of your hand at all.

Note. Note also, that then you must keepe a firme and constant body, with a true seate, holding all your ioynts so straight as if they were all in one peece, so that when your body bendeth backe, your feete may goe forward, and discribe the like part of an arch or circle, (below) as your head doth (aboue) your seate being the center. For the lash carriage of your body, will cause the like in the Colts.

Theo. 17. 15.[d].

Now the vse hereof is, that the falling of your body backe, will raise the Colts fore-parts, and your feet mouing forward will cause his hinder parts to follow so close, that hee will the sooner be brought to stop vpon his buttocks.

Note. Note further, that if the Colt be of any quicke, and free spirit, that when you offer to stoppe him at the first, you vse no violent or suddaine motions with your body, for that will so disturbe him that it will make him halfe franticke, and fretting, as I haue said in the 20. Chapter of this first part, but when you stop him vse such gentle and easie motions, as will be scarce discernable to the eye, for that will be a sufficient proportion of help for him, in that the cause of a dead mouth proceedeth from the doggednesse and vnapt carriage of the Colt, which such Colts for the most part are free from.

Theo. 12.[a] 26.[c].

[a] A small motion for a free will serue for the first.

Note. Note againe, that if your Colt be of such a stubborne, and vnwilling disposition that he will not goe forward as you would haue him, to carrie a straight, and vpright bodie, that then at the verie instant, when you giue him the switch you accompany it with the euen stroke of the calues of your legges, which will be a meane to cause him to gather vp his hinder parts more roundly, and also it will be a preparatiue to bring him to the vse of the spurre, the which when you are driuen to vse, let it be ioyned with other corrections, in such sort, as I haue said afore.

Theo. 25.[a]. *Theo.* 26.[f]. 31.[a].

Note. Note yet, that if you see your Colt to be of such an vntoward stubborneneſſe, (that for all this) hee will not obey to your hand, then you shall haue him into the field, and there labour him for two or three houres together, till by this your labour,

(f) *1. Pr.* 28.[d].

labour and toyle, you cause him to obey, which so soone as hee doth, alight from his backe, and cherish him; for this will make him yeeld if he be neuer so stubborne, for the cause of all resistance is the vnwillingnes of his desire, and it is fortified by the keeping of his winde, which this labour will force to let passe, and assoone as it raketh freely, the body will yeeld instantly.

But heerein you must bee very cautious to giue him ease at his first yeelding, least in seeking obedience you find rebellion; and so dant the Courage and spirit of your Colt, and thereby stirre vp perturbations in that he obeyeth and cannot find ease. And this is a weed that doth flourish mightily in this *Vineyard*, which hath smothered a great part of the planting, for that men measure time more by their will then reason, and seeke for more at one time then the Colt hath ability to performe, or capacity to apprehend (at fixe:) But of this I haue spoken more largely in the eight, ninth, and tenth Chapters of the *Theoricke* Part.

Note.

But to couclude, note that if in his stopping hee stand so stifly with his feet vpon the ground, that he is not apt for a new motion, see then you iert your feet so daintily forward, in your stirrops, and yeeld your body foreward, in the small of your back or wast, vsing the clacking of you tongue, or such like sounds of encouragement, which will stirre him vp, and cause him to stand so aptly, that he will be ready to moue, whensoeuer you would haue him.

Chap. 24.

How to bring his head to its true place.

AS there is an orderly proceeding in all Arts and Sciences, so likewise in this; for when your Colt is brought to goe orderly forward, and to stoppe iustly, then you must also goe about to place his head; which if you should desire before it be brought to its full height, and hee haue the true feeling of the trench, hee would loose his grace in the carriage, and it would

1. *Pra.* 25.

would dead his mouth by much tempering with it, whereby he will fall into many absurdities.

And therefore, the want of due consideration of this predicament *quando*, (as a shower of raine) hath sprung vp so many weeds in this *Vineyard*, that they ouer-grow and choake the true stemmes. But to leaue these and come to the subiect, how to worke the Colts head to its true place; In which you ought to consider, whether hee is trained for seruice, or for pacing, trotting, hunting or coursing, for although this Booke doth treat most of pacing; yet all this which I haue as yet spoken of, is a true generall ground for all the parts of Horsemanshippe.

Theo. 17. [a].

[a] This Tractate is a true ground of all the parts of Horsemanship.

Theo. 37. [c].

Ibid. [i].

And likewise you must consider whether he be of a large vpright neck, wide iawed, and so of a free spirit: or that he be of a thicke fore-hand, short neck't, and so heauy and sad, and after as you see his shape, and finde his disposition, so you shall worke for the command of his head: But because this doth belong to the *Theorie* of a mans knowledge, and that I haue spoken thereof more largely, in the *Theoricke* Part, I will not make any repetition heere againe, but referre you to those places, where you may know how to finde a horses disposition, (by those foure Characters there set forth, and how to vse him accordingly.

Theo. 3. [i] 32. 33. 34. 35. 37.

Wherefore if you intend to traine your Horse to the buffe Saddle (for seruice) you shall take a Martingale to place his head, which hee shall weare till hee come to bee bitted; because those Horses, must haue a precise stayednesse, in the carriage of their heads: Which Martingale, let it bee made of a long peice of leather, such a one as I wisht your Crooper to bee of, and to one end thereof you shall sow a buckle, then put it first vnder his Girths, and so let it bee brought betwixt his fore-legges, and put it vnder his chappes, betwixt them and the leather of the Head-straine; then buckle the ends together, but yet so slack that it pull not downe his head, till hee be acquainted therewith.

[b] How to mouth a Horse for the Buffe saddle.

1. *Pr.* 16. [x].

Now because there is nothing that graceth a horse so much, in all his actions, as a comely and stayed reyne, it behoueth you to be very carefull to place his head in the best and easiest man-

[c] The chiefe grace of a horse is his raine.

Theo. 4. 9. 14. [b].

ner

ner that may be, that hee may take delight therein, otherwise hee will hold it no longer then extremity doth compell him. Wherefore if he haue a large vpright necke, when you would worke his head downe, you shall not hold your hand ouer the midst of his crest (as you did during the time of working it vp) but you shall hold them lower betwixt his mane and the saddle pommell; for so you shall haue the more power to keepe his head round; and you shall carry your hands somwhat more firme then you did before, letting him goe very gently forward at the first, raking but a foot pace, that hee may haue the more time to worke vpon the trench, which will bee a meanes to cause him bend in the cragge, to chaw vpon the same, which when hee doth, you shall let him stand, and cherish him, then let one (being a foot) straiten the Martingale a little to restraine the liberty of his head, but not so much as it may any way seeme to force it downe, (for that will make him striue the more to haue his head at liberty) but onely to stay his head for going too high with his nose, whensoeuer he shal chance to throw it vp, and thus you shall bring in his musle by degrees, till you haue brought it to its due place.

Theo. 37. [a]

[a] How to hold your hand to bring down an vpright neck.

Note.

But if hee be any thing stubborne, or so short neckt that hee will not bring in his head by this gentle meanes, then you must not seeke to make him yeeld by force of hand, or strength of Martingale, (for so you shall make your selfe a great deale more labour) but you shall put him into a good trot, and so keepe his body in quicke motion, which will cause him to bring in his head very soone, for that will make him vse his hinder parts more nimbly, which before hee kept to giue his body the more strength to resist the hand, and thus you shall vse him, cherishing him when he yeeldeth, and correcting him (after that manner) when hee offendeth, till you haue brought his head as you would wish, and there keepe it firme, by bringing the Martingale to that iust length, as it shall neither pull his head downe lower through its straightnesse, nor giue his head liberty to goe higher, by too much slackenesse, and so you shall keepe his head continually in the right place very easily, if you keep your hand firme vpon the Head-straine, and preserue his mouth in quicknesse, by sweet and gentle motions of your hand.

Theo. 37. [b]

[b] How to place the head of a Horse that hath a short neck.

Theo. 36. [d] 36. [c] 36. [c]

Note. Note that the true vse of the Martingale, is not to bring in the Colts head by the violence of it; but it must bee wrought downe by giuing him an vpright carriage of his body, and true relish of the mouth (by the hand) and then it is onely to keepe it firme there without alteration: And therefore they are much deceiued, who (when they haue a Horse that is subiect to throw vp his head or hold it out) thinke to reforme them by the Martingale onely, for if his mouth bee not refined, it hath small effect of it selfe no longer then it is in vse, for when it is taken away and his head set at liberty, hee will bee as euill (if not worse) then he was afore.

Note. Note also, that when you begin to bring in his head, that you pull it not lower then it was, but keepe his necke at the full height, for otherwise you will lose a great beauty of his reyne, hiding the grace of his creast, and cause him to hold his head low, like a fearefull beare-whelpe; and therefore, haue a care that when he doth bring in his musle, that his head doth rest vpon his thropple, and therfore, if he fall too low with his necke, that then presently you remoue your hands vpwards towards his mid creast againe, and quicken him with your tongue and the mouing your selfe in your seat, yeelding your body forward, and that will cause him to looke vp with his head; which so soone as he doth, cherish him, and carry your hands downe againe; for if you should hold your hands continually aloft, hee could neuer carry a round reyne, or if you should hold them continually low, you should pull downe his head, and therefore (as I say) you must remoue them vpward or downeward as you see your Colts disorder, till it bee firmely stayed, and then you must also keep a stayed hand, for any disorder in you will cause a greater in him.

[g] The motions of a man prouoketh the Horse.

(g) *Theo.* 11. [a].

But if you purpose to make your Colt either trotter, pacer, hunter or courser, then you shall place his head with the head-straine and trench onely: but before you begin to doe it you must (as I say) iudge of what disposition your Colt is, by his shape and mettle; for if hee haue a long and vpright necke, and his head well set on, hauing a wide iaw to receiue his throppell, then those horses (for the most part) are free and nimble

[h] How to place the head of a trotter or hunter.

Theo. 37. [c], *Chap.* [a].

nimble bodied, and in theſe you may ſaue a great labour in the working vp their heads, for they are ſubiect to riſe too faſt of themſelues, and then if you ſhould worke them vp too, they would bee weake neck'd, cocke-throppeld, withye-cragged, from which would inſue many other inconueniences; but becauſe I haue ſpoken (in the foure Chapters hereof before coted) I omit them heere referring you thither. *Theo.* 34. f.

And therefore as ſoone as your Colt will take his way orderly, you ſhall vſe all your beſt indeauours to keepe his head downe, by holding your hand firme vpon the head-ſtraine, and let your hands worke vpon the trench to ſweeten his mouth, by mouing your fingers vp and downe as if you were playing of an Inſtreument, and ſo you may place his head without much adoe. i How to place the head of an vpright neckt horſe, by the hand only.

But this you muſt obſerue, that as his head is thus eaſily placed, (if he be vſed as he ſhould be) ſo he is ſoone diſtempered, being of ſuch a free ſpirit if he be vſed contrary, and therefore you muſt bee very cautious to bee patient, for if you diſturbe him once, ſo that hee get a tricke to riſe with his head, it will aske more Art to bring it downe, then to worke the other vp. And therefore you muſt carry a very milde, and gentle hand, vpon the trench, and pretty firme hand vpon the head-ſtraine.

But if your Colt bee of a thicke and ſtrong forehand, ſhort neckt, and narrow iawed, then hee is of a more heauy and ſad ſpirit, and will not ſo eaſily be cauſed to come in with his muſle, in regard hee will deſire to hold out his head like a Swine, and therefore to bring him to an vniforme reyne, will require great labour, deepe iudgement, and long time; but yet if hee haue his mouth quickened, and his body truely placed, the head is halfe commanded. k How for a ſhort neck'd horſe. *1. Pra.* 21.[2]. *Theo.* 19.[2].

Therefore you ſhall begin to bring in his head (at the firſt) as I ſet forth afore vpon his foote pace, and ſo vſe him in all things as there (except the Martingale) in ſtead whereof you muſt vſe the headſtraine in keeping your hands well ſtayed vpon it, for that will make him follow ſteadily with his whole body, and then his head vpon neceſſitie muſt alſo be ſtayed, for there is no Horſe which carrieth a firme body, can haue a looſe *Chap.* 4. *Theo.* 15. d. l The headſtraine is the grownd of this worke.

head, nor any that carrieth a ſtaid head can haue a laſh body, but they muſt both be ſtayed or both laſh.

But if hee be ſo ſtiffe necked, that hee will not bring in his head, by theſe gentle corrections, then Trot him euen forward two or three miles, and euer in ſixe, eight or ten ſcore, offer the the like, but if hee will not yeeld that day, haue him forth the ſecond, third or fourth daie, increaſing his labour as you feele him rebellious, till you feele him bring in his noſe which ſo ſoone as you feele, alight from his backe and make much of him, and after you haue walked him a little, get vpon his backe againe, exerciſing him in the like homeward, and by thus vſing him a weeke or eight daies you ſhall cauſe him to carry his head with ſuch eaſe, that hee will take great delight therein, if you carrie an equall hand vpon the bridle and headſtraine, as neceſſity, and time requireth.

(m) *1. Pr. 14. x. 15. c.*

Note. Note that in the bringing in of his head, if (when you hold it downe more hard then ordinary,) hee ſtriue to haue it vp, and ſo gape with his mouth, or thruſt out his tongue, or vſe any ſuch vnſeemely geſtures, that then you examine your ſelfe how you haue proceeded, for your owne error is the cauſe thereof, in that you haue not giuen him the true carriage of his bodie; and therefore you muſt keepe your hand ſtill at the ſame ſtay, and put him to a more quicke motion of his bodie, till he by the yeelding in of his head bring his vpper chap downe to his lower, and ſo ſhut his mouth, which ſo ſoone as he doth, preſentlie eaſe your hand, to let him feele eaſe in his obeying.

(n) *Theo. 7. f. 16. a.*

(o) *Theo. 16. e. 1. Pro. 23. d.*

Chap. m.

Note, that if he will not keepe his head ſteddie, but throw it vp as he goeth, which is a groſſe error, (although many take great delight therein) that then you vſe no other correction, then this laſt, for it will cauſe him to minde his way, and haue no time to vſe idle motions with his body, whereby hee ſhall not haue time to caſt vp his head, for there is neuer a time that he caſteth vp his head, but there is a loſſe of time in the mouing of his legges.

P If the time be ſpent in one motion it is loſt in the other.

Note alſo, that if in vſing this correction ſo often, he come to preſſe too ſore vpon the hand, thinking to goe onward vpon euery diſcontent, and ſo come to be in the ſame predicament of a free Horſe, and vſe any diſorder, in being too buſie in his going,

that

that then you put him into a ring turne, and ſtirre vp your ſelfe, to make him turne firſt on one hand, and then on the other, by forcing him with a good ſtrength, holding the reines of your bridle and head-ſtraine during that time very hard, and laying the reines that are on the contrarie hand, to that you turne on very cloſe to his necke to keepe it ſtraight from bending; whereby he ſhall be driuen to moue his fore parts altogether, and forward him in his turning, by following him with your body, laying alſo the contrarie legge to that hand on which you turne, cloſe to his ſide, and keepe thus in action till you feele him to obey your hand to goe quietly, then let him goe forward againe at his owne eaſe. And theſe two kindes of corrections will bee ſufficient to reforme any fault in a young Colt, if you haue agility of body, and true knowledge of hand and foote, how to vſe them aright, for this order will reforme him if he be too eager in going, and the other will quicken him if he be ſadde and dull, But for the true application of them in time and order, according to the diſpoſition of the Horſe, muſt bee referred to your iudgement, to proportionate them as you finde your Colt, tractable or rebellious, otherwiſe you ſhall bee driuen to vſe greater violence, and then you degreſſe from this Art.

[q] The ring is a good correction to cauſe obedience.

Theo. 15. i.

Theo. 12. x. 14. b.

Theo. 17. e.

Chap. 25.

How to teach your Colt to turne.

THe next leſſon that you ſhall learne your Colt, is, to teach him turne on both hands, willingly without any violence: which will neuer be effected except hee haue a true carriage of his Body, his Head truely placed, and his mouth well reliſhed; For this leſſon will trie how you haue proceeded in the former, (if you deſire to haue him doe it in euery reſpect as hee ſhould) that it is a motion differing from his deſire, and therefore if he bee not at true command, hee will neuer make a ſtrait turne gracefully. And therefore thoſe (who accoumpt themſelues Horſe-men) are herein to be reproued, which will goe about to make their Colt take his way, place his head, ſtoppe, turne,

(a) 1. *Pr.* 24. a.

[a] Circular motion it differing from the horſes appetite.

retire, and all in one weeke; Whereby (through their insatiable ignorance) they get the reward of *Esops* dogge, for they bring him to that passe (by disorder) that all their desire is returned without any profit, in that they can neuer bring him to doe any one of them, according to the ground of Art. *Theo.16.c.*

Wherefore, (to leaue these) when you haue brought your Colt to such command as is said, (which a painefull, & obseruatiue Horse-man may doe in a moneth, although he be very vntoward,) you shall obserue first that (in this as also in any other lessons) you keepe his body, head, and mouth in the best order, for they are the ground of all other lessons, and therefore if you omit any of these, you shall feele the trouble afterward, for thereby he will haue the more libertie to rebell; which being obserued, you shall Trot him to some grauell, or plowed earth, that you may the better see his steps, and hee be in the lesse danger of slipping, and there put him forward gently in his foote pace, and draw forth a large ring, in bredth some ten or twelue yards, on your right hand, and so walke round about it till (by his tracke) you haue made it descernable: then holding your hand firme vpon the reines of the headstraine and trench (to keepe his head firme and his body straight) you shall lay the right reine of the head-straine, close to his necke, and laying the calfe of your right legge close to his side, you shall moue your body a little towards the left hand, and pulling your left reine some-what more straite, you shall cause him to turne on your left hand, and there describe another ring in quantitie like the other, pacing in it as in the other: then make your change to the other againe on the right hand, laying the left reine close to his necke, and your left legge to his side, and turne him by pulling the right reine a little, (but not so much as to cause him to moue his head) and goe to the right ring againe, and so you shall exercise him in these turnings, till hee will turne assoone as he shall feele you but beginne to moue either hand or legge, which will be done in two or three daies.

Note. *Theo.35.g.* *36.d.*

[b] How to make your Colt turn.

Theo.15.i.

And then you shall put him to a gentle Trot, first on one hand and then on the other (vsing still your helpes) and as he increaseth in knowledge, so you may increase his speed in his Trot, and inlarge his time of exercise. For in this lesson they will be desirous

desirous to ease them-selues (if they may be suffred) or if they haue a stinted time they will looke for it, it being so painefull to them till their bodie be vsed to it. *Theo.* 17. i.

Wherefore, although the antients of this Art, haue prescribed a certaine number of turnes on either hand, and a certaine number of times, yet I doe not greatly approue thereof, because there is such diuersities of Horses, in aptnesse, strength, and courage, that there can be no limitation set forth for such vncertaines, for if it make one Horse it will marre tenne, because that motions, helpes, corrections, labour, and time, must be applied as you see your Colt of aptnesse, and abilitie. And therefore your owne discretion must be the disposer hereof: for if you should stint your Colt to a certaine number of times (at the first) he by custome would bring it to restifenesse, for when his labour and time shall bee increased, hee will fall to rebellion, through idlenesse, according to that old saying of *Horace*. (c) *Theo.* 18. f. 28. a. *Theo.* 29. b. 24. k. 13. c. 1. *Pra.* 23. f. *Theo.* 29. c. 17. c. & i. *Horace.*

So long as a Tunne, or a vessell doth last,
Of the first liquor it keepeth the tast.

And therefore in this lesson vse no certaintie, but sometimes vse fewer, and some-times more, euer obseruing to to haue him doe it without staying, and with grace, and leauing him before his strength be much abated; that he be not daunted by too much, nor waxe stubborne, with being too remisse, which must be distinguished by reason, and not will: for when reason doth faile, the appetite doth preuaile, but of this I haue spoken more largely, in the *Theoricke*, from Chap. 7. to 11.

When your Colt will Trot his rings on both hands willingly and readelie, then to bring him to a better command, you shall vse him but to one ring, in which after you haue Trotted him some certaine times on your right hand, you shall make him change to your left hand (in the same ring) by holding your right reines close to his necke to keepe his head straight, and his necke from bending, and keeping your hand more firme then ordinarie, to restraine the libertie of his body that he may gather in more round, and holding the calfe of your left legge more close to his side, you shall make a strait turne on your right hand, and changing vpon your left hand in like manner, you shall discribe halfe a circle from that circumference to the middest

d Of the single ring. *Theo.* 14. i.

middeſt,& then changing, from that center or middeſt, on your right hand againe you ſhall make another halfe circle,by changing vpon your left hand to the other ſide of the great circle, and then Trot him about vpon the left hand, as long as you thinke good, and then change vpon the left hand within the circle, obſeruing the like helpes anſwereable to the left hand as is ſet downe for the right, and ſo vſe him in thoſe changes till he be ſo perfect, that aſſoone as hee ſhall but feele you ſtraine your hand and vſe any helpe, hee will preſently turne with all his fore-parts firmely; for that turne is as ſtrait as any Horſe, (but thoſe for ſeruice) ſhall haue occaſion to vſe. When your Colt is likewiſe perfect in his changes, that he will Trot them orderly and truely, then you ſhall put him to gallop the ring,by letting him gallop gently without violence either of ſwitch or ſpurre,firſt letting him ſtrike two or three ſtrokes,and then Trot, and then a little more, and Trot againe, and ſo increaſe by degrees, till he will gallop the whole ring about with lightneſſe and nimbleneſſe. But let him not gallop the changes till his body be firmely knit, by galloping the ring.

Note. Now for your helps and corrections herein, Note, that if hee proue ſlothfull, that then you reuiue his ſpirits with your voice, *Theo.* 15.[h]. in ſaying, *Howe, hey,* or ſuch like: and withall moue in your ſeat 23.c. more quicke, and iert out your feet ſodainlie in your ſtirrops, ſhaking you rodde ouer his head; but if that will not preuaile, *Theo.* 25. a. then giue him a ſound laſh or two vnder the bellie, neare the flanke, for that will make him gather in his hinder parts roundly, which is the firſt part of the body that ſlaketh in any motion. But whereas ſome willeth to correct him with the bridle, to quicken him,I am contrary,for that wil bring many errors,as I haue ſhowne in the fifteenth Chapter of the *Theoricke,* Note, that when you enter the ring you beginne on that hand, hee is *1. Pr.* 29. c. the moſt vnwilling to turne on, and likewiſe to end on the ſame, for by that meanes you ſhall make him as ready on the one hand as on the other, and therefore it is holden a rule in Horſemanſhip to begin and end both on one hand.

Note. Note that if in Trotting or Galloping the ring he carry not his body vpright; but thruſt out his ſhoulder, or throw his hinder parts out of the ring, that then you giue him a ſtroke with your

[h] The hinder-parts are the firſt that ſlack in any motion.

How to make your change in the ring.

How to learn your Horſe to gallop the ring.

your Stirrop, vpon the ſame ſhoulder, and if that preuaile not, then to ſtrike him therevpon with your rodde, or if it bee behind, then to correct him firſt with the ſingle ſtroke of your legge on the ſame ſide he doth offend, which if he neglect, vſe the rodde, but if hee be careleſſe ſtill, then vſe the ſpurre, or if hee vſe any miſcarriage of his head, that hee will not carry it ſtraight, then you ſhal alſo vſe the ſtirrop on the contrary ſhoulder, and that will make him looke the contrary way. Now whereas ſome againe doe wiſh to correct the colt with the bridle, when he writheth or gapeth with his chappes, they are deceiued, for that cauſe is in his hinder parts, and therefore reforme them and thoſe faults will be amended.

Theo. 23. [a]. 25. [x].

Theo. 23. [b].

Chap. h.

Note that when you put your Colt to gallop your changes in the ring, (if he bee for ſeruice) that then you hold the reynes of your trench more firme to ſtraiten his liberty, and pulling the calues of your legges cloſe to his ſides, iert them ſodainly forward, neuer ceaſing ſo to doe, till you come to the large ring; for the firme holding of his head, and the bringing in your legges will raiſe his fore parts, and the thruſting them forth againe will bring after his hinder parts, and giue him ſuch a ſtayed body, that he will turne ſo loftily and with ſuch a grace, that he will greatly delight all the beholders, (if you obſerue true time with your owne body:) And alſo it wil make him ſo agile, as he ſhall farre more eaſily bee brought to bound, or any other ſalr for ſeruice.

Note.

[k] The motion of your time muſt direct the time of his motion.

But if hee bee either for hunting or running, then you ſhall keepe your legges ſtayed, and helpe him in his turning onely with your hand and body, for the ſmoother and lower hee galloppeth, in his turne it is the more eaſie, and looſeth the leſſe time.

[l] A firme ſeat cauſeth a firme and low motion in the horſe.

Many other obſeruations for errors might bee ſet forth, for the better confirming this point; but becauſe both theſe and many other which I haue ſet downe (when they chance) doe come through the indiſcretion of the man, rather then the horſe, I haue paſſed them ouer conciſely, becauſe I haue written largely of the helps and corrections, with their vſes and abuſes, in many places of the *Theorick* from the fourteenth to the twenty ſixt Chapters therein. Onely theſe haue I ſet downe

(m) *Theo.* 7. [f]. 1. *Pr.* 16. [e].

for

n Whatsoeuer passeth the meane is an error.

for a reliefe, if you transgresse the limits of a mediocrity, which is the cause of all errors.

Note.

And further, I omit them in that they are more appertinent to the Buffe saddle (in seruice) then to the designes of this worke; but the vse of the ring (thus farre) is very profitable for the snaffle horse, for it will make him haue such a constant and firme body, that hee will not lash it out to any disorder, whereby he will gallop truely, roundly, and smoothly, so that deepe and skelping earths will be both alike to him.

o What profit the vse of the ring turne bringeth to a snaffle horse.

And further, it will make him so well acquainted with his helps and correctious, that he will not mispend his strength after his owne lust, but will bee gouerned by them, and likewise be at such command, that hee will answer them so long as hee is able to ride. Againe, it is very auayleable if hee shall bee put to the wild goose chase, or runne any race to and againe; for if (in that) you get but once the leading, it is not possible the other should euer get it from you, for hee will haue such a perfect mouth, that he will stop suddenly at either hedge or ditch, and turne presently another way, or he will be so ready to giue by-slippes with such ease, that hee will beat the other euen in his windings. And likwise in running a race back and againe, he will bee so ready to turne at the post to his best aduantage, that hee will ouer-slippe no ground, so that heerein you shall gain more ground of your aduersary, (if his be a roauing horse) then he shall euer be able to redeeme till the wager be lost how purely soeuer he may be fed.

Chap. 26.

Of causing your Colt to retire backe.

When your Colt will stoppe, and turne on both hands orderly and willingly, then you shall cause him also to retire backe easily; but because it is so coherent to the Lessons afore set downe, that if hee bee brought to true command both of head and body in them, he must needs be willing to go back; therefore I thinke it needlesse to spend any time in demonstrating

(a) *Theo.* 36. d. 35. b.

monstrating how to effect it, since it is wrought in the former; because it is gained, if (when you teach your horse to stoppe) you cause him to stand with such an vpright body, as he should, then he will bee ready to goe backe (at your pleasure) so soone as you shall but straiten your hand: Yet in regard many haue set forth such irregular meanes being violent, to cause him to goe backe (if he be stubborne) I will onely show wherein they erre, and so passe from this lesson. *Theo.* 36. [a].

Now the meanes that they wish should bee vsed to cause him goe backe, is; that if hee will not retire with your hand, that then you should with your rodde strike him sharpely vpon his brest, or fore legges, (vsing rating termes) to force him thereto by terror. But if that will not serue, then to haue a foot-man, to put him backe with his hand, or with a cudgell to strike him on the legges or nose, and so by greater terror to force him yeeld back; which violent termes, I wish to bee neglected, for (as I haue said) it differeth from the Art, (being forced) and againe, they apply to an improper place, being deceiued in the cause, (as well in this as in other errors, iudging the cause to be where they feele the effect,) and so if hee resist vpon the hand (by the like) they inuented sharpe bittes and other torture; (as if there were the cause where it is perceiued) but of this I haue said more in the 16. Chapter of this first part.

[b] A violent forcing a horse to retire.

Pra. 14. i. *Theo.* 33. [c]. *Theo.* 35. [a]. 16. [g].

Therefore know that when your Colt will not goe backe willingly, the cause is in setting his body so, that his hinde legges doe keepe backe his fore-parts from yeelding: And therefore if he will not retire by the strayning of your hand, you shall set it vp by mouing your body in your seat, and thrusting your feet forward (sodainly) in your stirrops; but if that preuaile not, giue him an euen stroke with both your spurres, which in twice or thrice vsing, will so quicken him, that vpon the motion of your legges, hee will moue his legges, vpon which motion draw in your hands, and hee will retire at your owne pleasure.

[c] How to make your Horse retire vpon an easie hand.

But I haue set downe this obseruation heere, (as a remembrance) whereby you may know how to helpe your selfe (if you haue erred in your former proceedings;) for if you did obserue to vse him as I haue set downe for the teaching him to stoppe; *1. Pr.* 33. [c].

you

you shall not need to seeke any other reliefe for the effecting of this lesson; in regard that if he bee truely mouthed, and his body aptly placed, (as is there showne) hee will vpon necessity goe back at your owne pleasure: But if in his going, he goe disorderly with his hinder partes, (in throwing our either of his hinde legges, or carrying his body on either side;) then you shall giue him a stroake with your rodde, or (if that will not serue) vse your single Spurre on that side (vpon his buttocke or flanke) that he doth offend, and that will reforme him.

Chap. 27.

The vse of obedience.

(a) IN all your proceedings from the beginning to the end, your chiefest obiect must bee, first to gaine, and then to keepe obedience; for so all your intendments will succeed delectably: But if otherwise, then whatsoeuer you desire to effect wil be altogether vpon extremities, for seeing (as I haue said in the first Chap. of this tractate) that there is an vniuersall disobedience to man (as a punishment inflicted for his transgression) in all Creatures, therefore there is no horse, howsoeuer hee is domesticall, & so said, to be obedient, so long as he goeth according to his owne lust, but when you shall bring him to goe after your desire and to set forth that for his further grace orderly, which you still feele to be detained, (hauing further ability, for Art doth tend to the highest perfection) then will hee presently put forth the vigor of this inherent contagion, and so shew his naturall inclination: For as a showre of raine doth cause weeds to put forth (amongst better herbes that are sowne) being before naturally preserued in the earth, (through the transgression of man:) so when you desire to worke your Colt to his full and true grace in his actions, hee will show forth that rebellion (withall) which was naturally remaining in him (through the same cause:) which vpon necessity must bee brought to obedience, if you thinke to bring him to his best performance.

Theo. 1.[b] 18.[b]

Theo. 9.[b] & [h] 11.[d]

(a) A Simile. *Theo.* 5.[b]

Theo. 26.[c]

A Simile. And therefore as weedes are easilieſt pluckt vp before they haue

haue taken too deepe rooting, so your Colt will the easiest and soonest be brought to obedience at his first handling, (before it hath taken root by custome) for that he cannot tell how to vse himselfe either in halter or bridle, to resist with much violence. (b) *1 Pra. 14.2.*

But because it may bee thought a thing doubtfull, whether there is such an vniuersall disobedience in all horses or no, so that I may seeme to insist too much thereon, I will make a more plaine implication thereof by the vniuersall inherency of vice in man: if I shall not be held too prophane in mixing spirituall things with naturall. c A proofe of an vniuersall disobedience in horses.

Which, (howsoeuer others may iudge it) yet in my opinion it is not so, sith one cause is the effect of both their corruptions, and so much the rather, in that Christ himselfe hath vsed the like (though in another sence) for the better capacity of man, in many places of Scripture: as where he saith, *Can a man gather grapes of thornes or figges of thistles?* And againe, *The tree is knowne by the fruit*: And *Dauid* saith, *Bee not like to the Horse and Mule which haue no vnderstanding.* And many other places hauing the like speeches, all alluding to the life and disposition of the old man. Math. 7. 10. 33. Psal. 32. 9.

For as man did staine himselfe and all his posterity, (by his transgression) with vice, and so became enemies to God; so likewise horse and al other Creatures, were polluted by the same transgression, and became disobedient to man (as a punishment due to him;) and as man cannot restore himselfe to his first estate (of himselfe) but by faith in Christ, being humbled by repentance; so a horse will not conforme himselfe to his primary estate, without he be subdued by man, and brought to obedience by Art: And as this humiliation must not be in part, but in the whole man both inward and outward; so this obedience must not bee in part, but in the whole Horse both inward and outward. For as outward humiliation (if the heart agree not) is but hipocrisie and no true humiliation; euen so the outward obedience of the horse (if the appetite bee not answerable) is but counterfeit and no true obedience. An Allegory. Col. 1. 20. *Theo.* 1. b. Ephe. 2. 8. *Theo.* 2. r. 1. King. 21. 27. Luk. 1. 75. *Theo.* 35. d. 33. d. Math. 23. 25.

And as the outward gesture of the body should shew the true humiliation of the heart; so the outward action of the horse should shew the true obedience of his appetite. And *Theo.* 35. f. 2. Sam. 12. 16.

lastly,

Theo. 33. h. Luke. 8. 15. *Theo.* 6. i. lastly, as humility being thus wrought in the Man (in sincerity) doth bring forth the fruit with patience; so obedience being thus wrought in the horse (by Art) wil command all his actions with willingnesse.

By which it may euidently appeare that the whole scope and drift of this Art, is cheifly to reduce obedience, and to maintaine the vse thereof in all the practise of it: and that the man must worke it by reason, and not by violence if hee desire a primary restitution. But me thinketh some present this obiection, that as all men cannot be brought to true conuersion by humiliation, for *Pharao*, and *Ahab* humbled themselues, but yet not conuerted; so all horses cannot be brought to their right vse by obedience, for some are so sadde and dull, that no obedience will make them any better then iades.

Theo. 5. a. *Obiection.*

To which I answere, that in both these there is a double respect to be had of man, that is (in the first) the Godly and the reprobate; Now the Godly hath the election of grace by *Christ*, whereby all they are brought to true humiliation, and so through faith, recouer their former state, hee being trueth it selfe that doth worke it: But the reprobate being giuen ouer to themselues, and not guided by the spirit, are not conuerted by their humiliation, because it is but outwardly and so Hipocriticall, which for auoyding of imminent dangers they made a show of that they did not intend. And for the second there is a two-fould respect to be had likewise in man, for all mens faculties being obscured, none hath the truth absolutely, but yet some are illuminated more therwith and some lesse: and so they which haue it in greater measure, may bring any horse to such obedience as shall giue sufficient content for any reasonable performance for such vse as they were ordained, though not in the highest degree.

Answer. (1) *Rom.* 11. 5. (2) *Theo.* 1. ε. 5. x.

But those which haue the lesse, can hardly bring the best Horses to that period, and so there is much of their glory obscured, and as for the other they make them iades, or else bring them to a seruile obedience by violence, whereby they are forced to doe that which they doe with outward action; and thereby they may be said to counterfeit, not being taught by Art, and so may be applied to the obiection, in as much as a Horse

(d) *Theo.* 19. d. • Violence causeth feare, but not obedience.

Horſe goeth well or euill, according as he that taught him had knowledge, and ſo if he go not well the cauſe is that his knowledge that rid him was vayled with ignorance, in that there is not two ſorts of ends of a Horſe; for that his ſoule and body is compoſed of one matter and ſubſtance, and therefore may be brought to true vſe for man, vnto whom they were made to be ſubiect, but man conſiſting of ſoule and body diſtinct, hath two ſeuerall ends hauing two gouernors to lead him, to wit, the Fleſh and the Spirit, and ſo his end tendeth according to either of which hee giueth himſelfe as ſeruant to obey. Wherefore if you deſire to make true vſe of this obedience, you muſt learne to know how to bring him to it, according to Art, aſwell as to deſire to haue him performe it, which you ſhall the better doe if you well obſerue the *Theoricke part*, for it is as a garden furniſhed ſufficiently with hearbes to cure any diſeaſe that ſhall infect this ſubiect if with diſcretion you can rightly tell, how, where, and when, to apply them. *Theo.* 7. f. *Theo.* 4. f. 19.e.

Chap. 28.

How to bring your Horſe to a perfect and true Trot.

After you haue brought your Colt to ſuch obedience, that he know your helpes and corrections, then if you delight in a Trotter, and haue a Horſe which hath a bad and ſlouingly Trot, you ſhall ſeeke to amend it, after the ſame manner that is ſet forth for the gayning of his mouth, and bringing him to his ſtop. But firſt, you muſt obſerue this as a generall rule, both in this leſſon and in bringing him to his pace: that your ſelfe carry a firme body and a true ſeate, leaſt, thereby you cauſe a confuſion in your Colts apprehenſion by vſing improper motions in the geſture of your owne body, in regard the Horſe muſt be commanded by the motions of it, the vſe whereof I haue ſpoken more at large in the twelfth Chapter of the *Theoricke*. 1. *Pra.* 23. A generall rule. (1)

Secondly, you muſt obſerue that hee alſo carry a firme and ſtayd body in his going, and likewiſe carry his head truely, with an eaſie command, to be ruled thereby willingly, for ſo he will haue the greater grace in his going: but I haue ſpoken of this (2)

(alſo)

(also) at large in the three and twenty, and foure and twenty Chapters of the same. Thirdly, you must haue a regard in his
(3) going, that he take vp his feet, and set them downe orderly together, that is, that his narre fore-foot, and his farre hinder
Theo. 35. g. foot ioyne so in one that they may begin and end together, and so likewise his far fore foot and his narre-hinder foot: Fourth-
(4) ly, you must obserue that in the taking vp of his feete, hee lift
Theo. 37. l. both his hinder and his fore-feet of an equall height: and that his fore feet lift not too high for beating, nor so low as to make him either subiect to stumble, or to seeme to be idle in his going, which will be a great disgrace in all his actions.

(5) Lastly, before you beginne to amend his Trot, you must ob-
Theo. 8. e. serue whether the cause thereof proceed from his eager desire
19. a. of going, and so by his freenesse hee is (as the common saying
20. a. is) more hasty then wise; or that it come from a sadde and slow desire of going, whereby through his heauy motion hee cause great paine, but small pleasure: which seueralls being obserued, you shall with more ease effect your desire.

But to proceed, being seated vpon your Colt, you shall put him to an ordinary Trot, vpon a gentle hand: and if hee be a Colt of a fiery and hot disposition so that hee will not goe wth a stayd body, nor take time to moue his feete orderly, then your
Theo. 19. c. selfe must needs be patient, and keepe your seate without motion, letting him rest the more vpon the headstraine, and walke him gently abroad till hee (of himselfe) can tell how to moue forward orderly vpon the hand, (which hee will doe in two or three daies at the furthest) and then worke him to his perfection after the order hereafter, (making a difference betwixt a free, and a dull Horse.)

But if hee be of a more heauy and sad disposition, then you shall vse quicke motions with your seat, and make lesse vse of the head-straine, for it will make him rely too much vpon the
2. *Pr.* 24. f. hand, in comming on slowly with his hinder parts: but carry a pretty stayd hand vpon the trench (except sometimes you vse it to incourage him when you feele him goe pleasingly vpon the trench) and put him foreward to a quicke and speedy Trot, for that will make him tread shorter with his fore-feet and gather his hinder feet in more nimbly.

But

But if you ſee that this will not preuayle, then yeeld your body ſomewhat forward, and put him into a round Trot a mile or two, (as you did for to make him ſtop:) and euer as you thinke good, ſtraine your hand, ſome-what quicke (but not too hard for diſplacing his head, keeping your body vpright,) at which if he deſire to ſtand, iert your feete forward in your ſtirreps, (without intermiſſion,) and reuiue him with the ſound of your voyce, and the ſhaking of your rod; which at the firſt will bring an amazement to him, but take no notice of that, but put him forward againe, vſing the like as you ſhall ſee good, (but yet not too often together for dauleing him;) and thus you ſhall ſolicite him, neuer leauing till you feele him begin to take vp his body, and treade ſhorter, which ſo ſoone as hee doth, immediately let him ſtand, and cheriſh him, that hee may the better conceiue wherefore hee was troubled: then put him gently forward home, obſeruing to keepe a true time (with mouing your body vpward in your ſeate) with his mouing, and as hee waxeth cunning, ſo you may quicken your owne motions, which will ſtirre vp his: for if you ſhould moue quicker then hee hath skill to handle his feete, it will bring a diſorder in his going, by chafeing and trifling, and ſo ſhall not take any delight therein (not finding eaſe;) or if they be too idle or too ſlow, then they will bring him alſo to ſuch a ſlow and idle carriage, that it will be a great labour to remoue his body from the ſame: eſpecially if you labour him too long at a time. Wherefore in this, you muſt obſerue to haue him often forth, and exerciſe him a little at once, till he can tell how to take vp his feete nimbly: for his exerciſe muſt be ſhort, becauſe hee ſhould doe that hee doth with alacrity and ſpirit. And thus you ſhall vſe him for the ſpace of three weekes or a moneth, in which time you ſhall bring him to ſuch nimbleneſſe, that hee will Trot as ſhort and cleanely, as your heart would wiſh.

Theo. 16. [e]. *Theo.* 15. [d]. *Theo.* 31. [f]. 1 *Pra.* 25. [g]. *Theo.* 17. [g].

[a] The motions of the man and the Horſe muſt begin and end both in one proportion.

But for obſeruations herein there need not any, except it be in your ſelfe, for if your Colt commit any error, the cauſe proceedeth from you: either in that you cannot ſerue him in your ſeat, or that you faile in the true command of his mouth: or elſe in your corrections, in proportionating them in either exceſſe, or elſe in giuing them before or after time; or in letting him reſt too

1. *Pra.* 25. [k]. *Theo.* 36. [d]. 29. [b]. 31. [c]. 17. [h].

too long, or follow him too fast; or lastly, in leauing too soone, or taking too much on him at one time, all which you must be able to distinguish, if you thinke to worke euery Horse to his height: and therefore if you transgresse in any of these, you passe the limits of this Art, and so if you make any Horse it is by chance, and not vpon any true ground.

A generall rule. And yet note, (for your further helpe if you haue erred) that after your Colt know the meaning of your helpes and corrections, when you beginne to giue him any new lesson, you doe not desist till you perceiue some inclination to yeeld thereto, which so soone as hee doth (although it be neuer so vnhandsomely) make much of him and set him vp for that time, which will much enlighten his senses.

Note. Note that if hee goe any thing frettingly, so that hee will not keepe true time with his feet, or shake behind through the loose cariage of his body, that then you haue brought him to the same predicament of a free Horse; by vsing your selfe too rigorously towards him: and therefore you must let him haue time to stay his body againe (by your patience) and let him rest the more vpon the head-straine, for (b) that will make him bould to set his feet forward orderly and carry his body steddily. 1. *Pr.* 32. c.

Note. And note, that if in this lesson he proue sadde and idle, that in the instant time of the helpe of your bodie, you giue him a good lash or two vpon the narre shoulder suddenlie, which will reuiue the slow mouing of his body: but if this will not preuaile, then giue him the euen stroke of both your spurres, holding your hand more firme vpon the trench, and that will cause him to bring his feete together roundly, whereby he shall be the more apt to stirre quicklier, and more nimbly: but you must haue a care not to vse your spurre, but when any other correction will not preuayle, least it force him too much vpon the hand; by terrifying him too much, and so runne away, or else cause him to strike, or goe backe, or show any such iadish tricks. Note, that if hee lift his forefeete too high, then you must reforme that by making his hinder parts to follow more quicke, and roundly, whereby hee shall not haue time, to lift his fore-legges so hie: and likewise let him rest well vpon the head-straine, for that is the

a How to make him bring his hinder parts round.

b How to reforme the heigh lifting of his fore feete.

the best way that euer I tryed, to cause any Horse to keepe his fore legges downe.

Note, that if in his going, he lift low either with his fore or hinder parts, or with both, that then you must thrust him the more vpon the trench, and vse very quicke motions with your body, and correct him according to the measure of his disposition, lest he fall to rebell, and that will make him lift his legges more gracefully, if you temper your hand, that hee may finde ease, when he lifteth to goe forward. [c] How to reforme his low going.

But because this is a very difficult point to obserue for him that is but a Scholler himselfe, in regard it dependeth vpon the exquisitest touch both of hand and seate, (which is the marrow and pith of this subiect or Art.) Wherefore because it is so intricate, that very many, spending their time to gray hayres, cannot finde this proportion, and yet reputed good horsemen, it shall not bee amisse (till you haue greater iudgement) to take the benefit of some new plowed earth, (which shall bee neere to some hard way or greene meare,) to ease you in your working vp of his legges: Vpon the which earth you shall first, (for twise or thrice) walke him vp and downe with a gentle hand foot-pace, that hee may know how to vse his legge vpon that earth, without offence; then (before you alight) haue him vpon the said firme ground or meare, and there put him to his trotte; then after hee hath trotted a little forward, straighten your hand a little more, and by the mouing of your body forward in your seat, and ierting your feet forth in your stirrops suddenly cause him to stand more roundly to the hand, which will make him lift vp his fore-feet: then alight from his back, and walke him a space in your hand to giue him breath, then get vpon his backe againe, and vse him as before, and thus, what by the clogging of his legs, by the deep earth, and the vncertaine footing thereof, hee will bee so nimble footed when he commeth to the firme earth, that he will lift his feet voluntarily of himselfe, if you but helpe him neuer so little vpon the hand. [d] The sense of hand and seat, is the marrow of this Art. [e] Of deepe earths. *Theo.* 28. [f] The benefit thereof.

But if hee bee so sad, that when you change from the deepe to the firme grownd, hee will not goe vpon the hand willingly, giue him a good stroake or two with both your spurres, as

soone as you change vpon the firme earth and force him to stir vpon the hand, a little as he standeth, and so alight, without trotting any further, till you feele him desire of himselfe to go forward.

When you haue exercised him thus vpon his foot-pace, that hee can tell how to demeane his feet from stumbling, then you shall still keepe a firme hand vpon the head-straine, and trot him with a good spirit therevpon, and euer in twenty or thirty yards straiten the reynes of your trench, to shorten his liberty, which (what with his fast going, and the deepenes of the plowed ground) will make him lift all his feet very orderly: after you haue trotted him after this manner a little while (for it must not bee long for wearying him, through the toyle thereof) haue him vpon the hard ground, (as before, ere you light) vpon which worke him with your hand and seat, till you feele him lift his feet very loftily and orderly, which hee will soone doe, for the changing of him from deepe and vneuen earth, to firme and smooth, will bring him to bee very lofty and quicke in his going, if you bee not too greedy to cause him to doe too much at a time, and if you obserue to end vpon the firme grownd, before you alight, except he begin to be too busie with his feet, and then you shall vse him continually vpon the plowed ground, till they be brought to a true time.

(f) 1. *Pr.* 32. 2.

And thus vse him for ten dayes or a fortnight before you depart from that earth, for the place being a fortifier, and the earth a correcter, if you depart and leaue these instructers, before hee bee so perfect that you can command him your selfe whensoeuer hee shall offend, and you be not neere such a place to haue relieue, then you must bee forced to tamper with him you selfe; and then if you bee not perfect in your iudgement, to know where and how to helpe, you shall ouerthrow whatsoeuer before you set vp; which neglect doth much disgrace the man, and confound the Horses sense.

e When to depart from deep earths.

Theo. 19. 2.

Note. Note further, that in all this lesson you obserue to keepe his head steady, and to keep his body in a straight line, for if there be a disorder in either of them, it will much darken his grace and glory; and therefore if hee carry his head on either side, correct him on the contrary shoulder, as thus; If hee carry it towards

towards the left hand, correct him on the right ſhoulder, either with ſtirrop or ſwitch, and that will make him looke to that ſide on which hee is troubled, if you giue your hand liberty for his mouth to glide vpon the trench. *Theo.* 23.[th].

But if that will not ſerue, turne your heele to his ſhoulder, and tickle him therevpon with your ſpurre, and that will cauſe him to yeeld in his ſhoulder, and turne his head preſently, which ſo ſoone as hee doth, let him ſtand and cheriſh him, but (in any caſe) doe not ſtrike him hard therewith, leaſt the pricking ſwell and ſo impoſtumate in the fleſh, (for that the ſhoulder is full of carnoſity) and the blood feſter, and ſo fiſtulate therein.

Chap. 29.

How to make your Colt trot ſide-wayes.

WHen you haue brought your Colt to trotte truely, and comely, and to carry his head and body firme and ſtayed; then (if you pleaſe) for his further grace, and to ſhew your iudgement in the Art, you may make him trot ſide-wayes, which you ſhall doe, by keeping your hands firme vpon the reynes of your trench, and laying the contrary reyne cloſe to his necke, and your legge cloſe to the contrary ſide, to that hand you would haue him to goe on, holding your rodde alſo on the contrary ſhoulder: And ſo, by vſing the ſame motion with your body, as you doe when you would haue him to beat his trot ſtanding, in his very motion you ſhall make him goe ſide-wayes by the aforeſaid helps. 1. *Pra.* 18. [a].

For inſtance, when as you haue trotted him forwad a little, and then ſtayed him, you ſhall ſtraighten your hand to keepe him from preſſing forward, and moue your ſelfe vp and downe in your ſeat, to keep his bodie ſtill in action. In which motion (if you would haue him goe on your right hand) you ſhall lay the left reyns cloſe to his [illegible]ck, & thruſt your left knee cloſe to that poynt, ſitting moſt vpon your left buttocke, and putting your legge backe, lay it cloſe towards his flancke, and by laying [a] How to make your horſe trot ſide-wayes.

your sticke close to his left shoulder, you shall cause him to goe toward your right hand, which so soone as he doth, let him stand and cherish him, then make him goe towards your left hand, vsing the like on the contrary side, as the laying your right reyne to his necke, your right knee close to that poynt of the saddle, sitting most vpon your right buttocke, with the same legge close to his flancke, and your sticke vpon his right shoulder, cause him to goe on your left hand, and thus by keeping your body mouing, vse him till hee bee so perfect that hee will goe on either side, so soone as hee shall but feele the motion of the reyne to either side of his necke, or your knee to the saddle, without any other apparant motion.

For, whereas I haue set forth to vse such manifest motions at the first, that any body may perceiue them, it is because your Colt may the easilier distinguish of them, whereby he may the more easily conceiue of your minde, which after hee doth, you shall obserue this as a generall rule (as well in all other lessons as in this,) that as he hath knowledge of your will, and increaseth in cunning, you shall mitigate your motions (by little and little) till they be so couert that a perspicuous eye cannot perceiue them.

A generall rule.

Theo. 22. e. 15. e.

(g) When you haue brought him to such perfection that he will trot as it were standing, then you shall make him also trot sideways, after you haue trotted him some distance forward, by giuing him the contrary motion aforesaid, without intermission on that hand you would haue him to goe on, for so hee will keepe the same time and grace in going, that hee kept in trotting forward.

Note. Note, that if in this lesson hee doth at any time presse hard vpon the hand, and so desire to goe forward, that then you giue him a sodaine iert or two with the trench (in his mouth) and thrust your legges forward withall, to keep his hinder parts in; and it will be a present remedy for that. But whereas many teach that when a horse, either vpon his teaching to stoppe, aduance, turne, or goe side-wayes, if he presse forward vpon the hand, that they should cause him to retire backe as farre as hee presseth forward, thereby to make him vnderstand his owne fault the better; I wish a neglect thereof, and my reason is, that it

Theo. 27. e. 15. d.

An old custome but a grosse error.

it will make his body so apt to goe backe, that it will bee farre vnfit to moue forward as hee should, those two motions being contrary. (2)

And further, it being vsed as a correction, he is forced back vpon a discontent, and by that meanes it will make him subiect to goe backe vpon occasion of euery the like, and so bring a restiffe quality (as experience hath taught me) for it will make him so ready to flye backe with his hinder parts, (which should bee continually kept vp, to make him stand to his mouth) whereby he will be so tickle mouthed, that he will hardly bee brought to rest vpon the trench as stayedly as hee should, or when you would haue him. *Theo. 9. i.*

[b] They cloake this error with the nature of the horse.

Note, that whereas I wish you to correct him in the mouth, you doe it very seldome, and when as no other meanes will preuaile, for feare of dawling or bruising his mouth, or displacing of his head, for if you preserue his mouth as you ought, there will bee small need of vsing that correction. *Note.* *Theo. 14. e.*

Note, that in his going sideways you keepe a straight and vpright seat, and likewise that your Colt carry his body firme, and his head in its right place, so that all his body moue together in a straight line, your selfe mouing so firmely with him, as if you both were but one entire subiect; for so hee will foulde one foote ouer the other more comely and easily. *Theo. 13. e. 18. a.*

And note, that if in his going aside hee strike eyther fore-legge or hinde-legge one against another, or tread one foote vpon another, then vse no correction for that, but vse patience toward him, for the paine in striking one foote against another, will be correction enough, and cause him to reforme himselfe, if you giue him but time and liberty. *Note.* *Theo. 9. e.*

Note, that if he goe faster aside afore then hee doth behind, or likewise contrarily, as if hee be slower afore; then giue him a good iert with you sticke on that buttocke hee proueth slow; or else a good stroke on that flancke with your single spurre; and likewise if it bee afore, then correct him on that shoulder that erreth, either with your stirrop or your sticke, and force him sodainely with your hands vpon the reynes to cause him moue all his fore-parts together, for that will make him take them vp more quick. *Theo. 12. e.*

Note, that if he goe readilier on the one hand then on the other, that you beginne, and end on that hand he is the most vnready, for that double exercise will make him more nimble and cunning; For you must obserue it as a poynt of Horsemanship, to end on the same hand that you beginne on, in this lesson, as well as in teaching him to make his ring turnes. And lastly, note, that whereas I wish you to hold the reines of your bridle more hard, when you would haue him to goe on either hand, that limitation must depend vpon your discretion, for when hee is any thing towards, you must giue him liberty, to take delight therein, so far as he loose no part of grace in the carriage of his head and body: for then his cheifest helpes must be onely by your owne seate, other-wise you shall dead and harden his mouth. All which things if they be truely obserued, you shall make your Horse goe with such a beautifull and gallant gesture, and obey by such secret motions, that it will rauish the beholders, and he will performe it with such willingnesse, that they will thinke he doth it of his owne courage and pride.

1. *Pr.* 25. h. (c)

Theo. 12. d.

Chap. 30.

Of Ambling or Pacing.

HAuing spoke sufficiently (in the *Theoricke*,) of the abuses, that are growne in this Art of Pacing, whereby it hath beene till this day practised, and yet not certaine trueth found how to bring a Horse to his perfection: I will also here set forth that which I haue found by experience, by treading the path of the Antients, and the opinion of our times, and how this age hath beene intangled in the snares of such variable inuentions, whereby the more they haue striuen to goe forward, the more they were inthralled therein: and then likewise lay downe that order, which I haue also proued by practise, to bring any Horse to a true pace according to the truth of this Art: for some haue wished to bring a Horse to his pace by the helpes of Tramels, some with heauy shoes, some with rowles of leade like pasternes vnder the fetlockes behind: some likewise with wispes behinde, others with shoes of aduantage, hauing broad plates of iron set

Theo. 13. b.

(a) *Theo.* 3. l.

to

to the toes of the hinder ſhooes, three or foure inches long, others by hanging waights of ſand or ſuch like vpon the fillets behind, but yet amongſt all theſe they could not finde that way to gaine their content. And it is no maruaile, for a man muſt needs reape ſuch fruit, of the ſame nature as the ſeed is he doth ſow, for falſe grounds muſt needes produce falſe conclu- *Theo.* 28. 8.
ſions, yet for all this many are ſo ouerruled with a ſelfe conceipt, and (to preſerue their reputation by words) will not let to ſay, that they will make any Horſe to pace well in a ſhort time, when as in proofe of deed, they can neuer make any one Horſe *Theo.* 14, [a].
pace truely in all their life time, by any of all theſe indirect meanes. For it it more hard to effect it in working, then to make brags thereof in talking.

Wherefore to ſhow how farre they haue erred from the right path, that doth leade to this Vineyard, I will ſhow how far the goodneſſe of euery one of them doth extend, and what inconueniences they produce. And firſt for the Tramells; although Maiſter *Markeham* affirmeth that they are onely the beſt way to bring a horſe to his pace, for as there is but one truth (although many inuentions) ſo hee affirmeth them to be it: yet I digreſſe from him in this point, albeit in many other I cheiflie *Theo.* 10. [d].
applaud him, hauing found by practiſe, moſt of his grounds are very probable, but yet not being deſirous to be led by authority (too much) I haue found that the true vſe of the hand, is to be preferred farre before the true vſe of them, in that a man may bring a Horſe to a more ſtately pace by it then by them, for if they be neuer ſo truely vſed, yet they cannot make perfection without the hand, which the hand (in its true vſe) will doe without them. And yet thus farre I graunt they may doe well: that if a Horſe be of a temperate diſpoſition hee may be brought to an indifferent pace by them, (if they be ſet at the iuſt length of the ſtroke of his body, and put rightly on his legs;) but yet there will be a great defect, in the carriage of his particular parts, if they be not reformed by the hand, and alſo if they be any way abuſed they worke many abſurdities, euen in the beſt Horſes, as here-after I will ſhow in that he muſt goe as he is tyed vpon neceſſity.

[a] Of the abuſe of Tramels.

[b] What Horſes are the beſt to Tramell.

But if he be a free Horſe that is to be put into them, (except there

[c] The inconuenience they bring to a free horse.

there be a great care had at the first) he will spoyle himselfe by striuing, and so get some lameneſſe by chafing and bruſing his legges, which will cauſe them to ſwell or breed the ſcratches, or ſuch like: or if not ſo, they will cauſe him to tread ſhort, in that his deſire is to goe, (through his freeneſſe) that when hee feeleth himſelfe reſtrained that hee cannot tread ſo large as hee would, he will get an vſe of trifling; and alſo they will make him ſubiect to ſtumble, his fore-legges being kept backe that they cannot goe orderly with his body; or if none theſe, (as it is very hard to keepe him from ſome of them) yet they will pull on his hinder legges ſo faſt, that hee will goe broade, and very ill fauouredly, which vpon neceſſity muſt needs looſe the relliſh of of his mouth, and the placing of his head: or elſe he will ſhake with the hinder parts, or beat too much with his fore-parts, hauing too much liberty: or elſe keepe falſe time with his hinder parts and ſo ſeeme to halt of his hinder legge: any of all which if hee once get (as it is not almoſt poſſible to keepe him free from them all) they can neuer be reformed by any meanes except the hand.

[d] What inconuenience to a ſad Horſe.

And againe, if he be a ſad Horſe, in regard he hath not a free motion of his body, they will bring on his hinder legges ſo faſt (through the ſlow mouing of his body) that hee will be ſubiect to roule in his going, and ſo ſet hard, yea, I haue ſeene many of them, haue ſuch vnapt carriage that they haue wallowed like a Beare: and further, in regard that hee cannot be quickned vp with his hinder parts, no faſter then the Tramelles will ſuffer him, he will looſe the ſence of his mouth, and haue no agility of body, ſo that in his going he will neither ſhow grace nor ſpirit, the ſlow motion being the chiefe cauſe of a dead mouth, because the truth of Art, is to bring all the parts of the body to one and the ſelfe-ſame proportion of quickneſſe; beſides they will bring him to many of the other vices afore-named in a free Horſe.

Theo. 35. [g]. 1. *Pr.* 31. [b]. [•] A ſlow motion the cauſe of a dead mouth.

All which inconueniences I haue obſerued (both from my owne experience, and alſo by othermens workes) haue inſued by this order, which I could neuer reforme by any means but the hand, and in reforming whereof I haue ſpent as much time, to gaine that which was loſt by them, as I haue ſpent in bring-

bringing another to his true pace by the hand, without any other helpes.

But admit it were so, that they would produce none of these disorders, (as it is not possible to the contrary) yet let the best Practitioners vse them in the best manner that can be, it is no Art (as I haue said) but violence, for they force the Horse to goe as he is tyed if he goe at all, for they worke vpon the exterior parts continually, and so he is compeld to yeeld in them, although his lust and desire be still repugnant: by which meanes that which is the effect is made the cause. Whereby when he is taken out of them, he falleth cleane from his pace, after hee feele himselfe at liberty, that he can resist: especially if you goe about to bring him to further command to purge him from any error he hath gotten by them. For in regard his body is not made subiect by his will, but his will by his body, when that violence is taken away, that his body may follow his will, the Horse will goe after his naturall inclination, hee not knowing how to helpe himselfe, not feeling those meanes by which hee was taught: neither can the man command him, in that his body had not liberty afore to fall off, whereby he might be taught the true vse of the hand.

f The vse of tramels is violence and therefore no Art.

Theo. 3. e. 33. h. *ibid.* a.

Theo. 33. g.

1 *Pra.* 28. e.

Wherefore, seeing all these inconueniences, may, and doe arise from the Tramels, and many other which I omit for breuity sake, and after cannot be reformed but onely by the hand: and further, hee that worketh the best by them, can neuer conclude without the hand, therefore not onely these, but all the other inuersions are not worthy to bee accepted as labourers in this Vineyarde, in respect of the true vse of the hand, in so much that they cannot stand without it, but it will both begin, worke, and effect without them: for by it the interior parts are first brought to obedience, and so the outward parts agree in their action, accordingly; whereby the pace is made, both easie and delightfull to the Horse, and also durable and pleasant to the man.

These cannot conclude without the hand.

CHAP. 31.

Chap. 31.

Of the abuse of heauy shoes, pasternes of lead, wispes, and shoes of aduantage.

OThers not finding any good effect by the Tramels, haue vsed heauy shooes behind, to keepe the hinder parts of the Horse downe, to cause his hinder feete strike further forward within his fore parts. Which although I doe not allow them excellent, yet they are more tollerable for a learner to vse, (till hee come to haue his helpes and corrections perfect) then the former, in that they are not so much differing from the Art, as the other, for by that meanes the Horse is still gouerned by the hand and the apt motions of the body, whereby hee may after be kept in command. But yet though they doe good in some Horses, it doth not follow they doe so in all: for if hee be of free and quicke disposition, they will make him to goe stuntly, and harsh with his body, and so set hard, by reason his desire is to goe forward, and then the waight of those shooes doe so hinder or load his heeles, that hee is forced to vse more strength to goe with his hinder parts, and thrust on his fore-parts by reaching so farre forward, whereby the body is caused to rocke and set hard, by reason of that conflict betwixt his fore and hinder parts, whereas there should be a concorde in all motions, otherwise there is a repugnancy to Art, when one part is stirred by a greater violence then another.

[a] Heauy shoes to be preferred before tramels.

1. Pr. 28. d.

[b] The abuse of them for a Free Horse.

Theo. 35. g. *1. Pr.* 30. e.

And likewise, if he be a sad horse, his hinder parts of themselues are slow, and therefore those shooes will doe much hurt to him, for they will make (as the Prouerbe is) him haue such leaden heeles, that they will very hardly bee caused to follow roundly after, whereby will follow many of the former inconueniences.

[c] Their abuse in dull horses.

And therefore, whosoeuer is desirous to practise by them, for a helpe, till hee haue knowledge to keepe his horses body in command, (by his seat and hand) hee must bee carefull not to haue them stand on one day longer then is needfull, for else they

they will ſo ground the horſe in ſuch a ſlow motion and long ſtroke, that he will go very hard, vnwillingly and diſgracefully, which will aske long time and deepe iudgement to amend, if hee bee deſirous to haue him goe as well and eaſie as hee ſhould. *Theo. 4.*

And as for the paſternes of lead, and wreathes of hay, (or ſuch like) they are both of one operation; but yet the paſternes are the worſt of two, they will ſo bruiſe and chaſe him about the fetlocks; neuertheleſſe I cannot commend either of them, for working any good effect, (for a pace) in that they are worſe then heauie ſhooes, to encreaſe any of the former errors, and beſides they will cauſe him to goe filthily and broad, ſtradling behinde, in that he will bee deſirous to moue firſt there where hee feeleth himſelfe moſt troubled, neither can hee bend in his fetlock ioynts (as hee ſhould) ſo that hee cannot vſe them nimbly to ſtand to his mouth, but will reſt much vpon the hand. The abuſe by paſternes of lead or wiſpes.

And for the ſhooes of aduantage, they are worſe then any of the former, for they doe not onely bring forth all the aforeſaid errors, but alſo are in danger of laming him before, by beating him of the back ſinewes on the fore-legges, (with the plates) as hee bringeth his hinder legges after, or either ſtifle him or wreſt him in the fetlocke-ioynt behind, they forcing him to lift his legges ſo vnnaturally, being ſo comberſome that hee cannot helpe himſelfe, if at any time hee tread awry, or vpon any vncertaine grounds: And further, I haue ſeene them cauſe a horſe to creepe ſo low with his hinder parts, as it hath beene an vtter diſgrace for him ſo long as hee was a horſe, for that (by theſe) howſoeuer hee went, he felt no comfort, but they were alwayes as a clogge to annoy him. Of ſhooes of aduantage.

But the cauſe of all theſe inuentions procedeth for want of knowledge in the true motion of a well going horſe; for firſt, his inward parts (as I haue ſhowne) muſt bee obedient to the man, and then if his body be once ſet vpright (as it ſhould be) to moue properly, then all his members will moue anſwerably; for a true pace doth not depend vpon the bringing after his hinde legges, (as theſe inuentions doe tend, and as moſt ſuppoſe) but in ſetting his body ſo that all the parts moue orderly together, The cauſe of all theſe erronious inuentions.

Theo. 3.[c], & 4.[i a]. together, and so begin and end in one and the selfe same time; by which, if the fore-parts goe forward orderly and easily, and take a large stroke, then the hinder parts (beginning and ending with them) must needs doe the like; (but of this I haue said more in the *Theorie*, the fourth Chapter.) Now therefore seeing there must be no vnequall motion in any part, there must be no vnequall hinderance to cause it, for Art doth worke onely to preserue nature, (in its best) but nature vseth an equall order in all things, and therefore where there is a let of motion by any of these indirect meanes, so that the horse cannot vse all his parts as nature hath framed, those which are at liberty and can yeeld, will sooner bee brought to obserue that slow time with the members letted, then they can be brought to obserue that orderly time with those which are at liberty: for when as one member is troubled, all the body doth participate with the same, and therefore much lesse can they bee brought to the other when they are more troubled.

1. *Pr.* 30.[e] 31.[b].

Note.

Chap. 32.

Of the abuse of waights and deepe earths.

Besides these inuentions before rehearsed, there are others which haue vsed to bring horses to their pace, by waights of sand or some such like ponderous thing, laying it behind their saddle, vpon his fillets, to keep downe his hinder parts: Wherein I can but wonder to see the blindnesse of such as cannot see their owne ignorance, but will enterprise that wherein they haue such slender knowledge to effect the meanes according to Art. For this is so prepostrous, and differeth so farre from the truth thereof, that they who haue no better knowledge to bring a horse to his pace (but by this) are more fit to ride vpon Asses that are to no other vse but to beare waights, then to haue that dignity, either to lead a Horse-mans Horse to the blocke, or euer to come a Horse-backe; whereby they should haue the benefit of such worthy Creatures, that doth seeke to violate them by such meanes as is the hazard of their vtter ruine,

Theo. 20.[d].

A deserued esteeme.

ruine, for there can no good come thereupon, but euill altogether.

For if hee bee a ſtirring horſe, what with thoſe waights behind, and his owne waight, which is too heauy of it ſelfe, being ſo blockiſh, and the ſtriuing with him for his pace, vpon any ſlippe hee will indanger the ſwaying or breaking his backe, or elſe ſtifling; and generally (if not theſe) whether he be a free or ſad horſe, or what diſpoſition ſoeuer, it will vtterly deiect his courage, and giue him ſuch a filthy carriage that hee will bee apt neither for good reyne nor any other geſture, to grace himſelfe, by reaſon that thoſe waights load him ſo behind continually, that he cannot vſe his body as hee ſhould, beſides many other groſſe errors it doth breed, which I omit becauſe it is ſo abſolute euill, that it is not worthy of beſtowing time to particularize them: for the vſing of waights is a diſcredit to the man by ignorance, a diſgrace to this Art by abuſance, and a wronging of the horſe by violence. For if that Art is moſt agreeing to nature, that doth worke the beſt perfection, and doth preſerue the *integrum* or whole horſe, (both inward and outward) in the beſt luſt and grace; then that is moſt diſagreeing to them both, that doth ouerthrow, the whole integrall in all the parts.

The abuſe by bringing a horſe to his pace by Waights.

Theo. 4. [d]. 32. [c].

But as for deep earths, although ſome (alſo) hold them to be a ſpoyling of a young Colt, in that it toyleth him too ſore, and therby weakneth his limbs, & ſo cauſeth him to put forth ſplints, ſpauens, and ſuch like; and alſo abateth his courage and ſo make him ſubiect to tire, &c. Yet I ſay that theſe extremities are the abuſe of them, for their vſe is not ſo euill as is imagined; for they are better to bring him to obedience, then any of the former, becauſe they force the body onely; and the wind is kept freſh to work according to the appetite, when the body is ſet free from thoſe bonds wherein it was tyed, and which did ſo trouble him, that he could take no delight, whereby his appetite commanding his winde, and his winde his body, ſo ſoone as he feeleth himſelfe at liberty, his body will follow the inclination of his deſire.

(c) The vſe of deepe earths.

1 *Pr.* 30. [f].

Theo. 34. [a].

For as the whole man is compoſed of ſoule and body, and all his voluntary actions are according to the heart, whether good

or

Theo. 30. c. or euill; whereby, what wickednesse soeuer the body doth,
A Simile. it doth first proceed from the heart: Euen so, the whole horse
consisteth of his sensitiue soule and body, and all his voluntary
actions proceed from his appetite or desire, and thereby, what
Theo. 35. a. restiffe quality soeuer any horse showeth, it first commeth from
them, and therefore whatsoeuer the body doth, except the
the whole Horse agree in one, it is but counterfeite or a
shadow.

Theo. 28. d. But the deepe earths (if they worke much mischiefe) it is in
1. *Pra.* 28. d. their abuse, for they are good in diuers respects, for (by them)
the whole horse may bee brought to agree in one; for if he be
(a) so stubborne that hee will not yeeld his winde to moue with
1. *Pra.* 23. f. his body, the present putting him vpon them will cause him to
28. f. slake his winde, and then the present liberty againe of the
hand, and changing him from them, will make him feele such
ease in his going, that hee will worke more easily and de-
lightfully.

b For what errors deepe earths are good. And further, besides the ioyning of the inward and outward parts in action, they are good to reforme many disorders in the carriage of his body, and the staying of his head, and handling of his legges, if they bee vsed no further then the correctiue part, otherwise they may bee abused, as drinke is good in its vse, but if it be abused it causeth drunkennesse.

For, if your Horse bee so tickle mouthed, that you cannot make him stand to your hand (by any meanes) vpon the euen ground, and so become lash-bodied, that he either beat himselfe afore or shake his buttocks, the deepe earths will establish them both, by vsing him thereon, till hee finde that sleight to let his winde go with the time of his bodyes motion: or if hee strike short in his pace, and chafe himselfe, they will bring him
Theo. 28. d. to step more largely, and ride coolely, if hee be vsed vpon them as afore; or if he lift his fore-feet too hye, (by his eager desire) or carry them so low, that hee is subiect to stumble (by his slow and vnwilling desire) the deepe earths will reforme both these, although they seeme contraries, but yet they are not so, for they are in diuersity, and so the diuers vse of the hand, (according to the willingnesse or vnwillingnesse of the windes
(c) passage) will amend them: for if hee lift too hie, then vse the
c *Pra.* 28. b.

Head-

Head-ſtraine more, but if too low, then the trench, (as I haue ſhowne afore) for a trotter.

Thus the deepe earths, although they are hurtfull by too much toyling, you ſee are manifold in their vſe, and are better to helpe him that hath not facility in his hand and ſeate, then heauy ſhoes, becauſe they may be taken or left at pleaſure; for they bring the inward parts to ſubiection, and help to bring a Horſe to a very graceſull pace, if the hand be truely tempered, and the body haue apt motiues anſwerable, as hereafter I will ſhow. And thus much in briefe, for the generall vſe of them, but for further particular application I omit, becauſe the benefit may be better vnderſtood by practice then demonſtration, *Theo.* 28, [e] (and in that I haue ſpoken thereof afore,) which muſt be applied according to the diſpoſition of the Horſe, by the diſcretion of the man, for you muſt conſider that they being ſtill one and the ſame, they worke but one and the ſame thing of themſelues, but the variety muſt proceed from application.

Chap. 33.

Of the abuſe of the hand.

And in like manner, as the grounds are good in their vſe and bad in abuſe, euen ſo alſo is the hand, whereby it is held very contemptible, (with the moſt) and ſo is made a ſtale to bring in other ſiniſter helpes, which they inuented, becauſe they could neuer finde the vſe thereof, and ſo it is almoſt held to be without vſe: like *Eſops* Cocke which preferred a Barly-corne, before a pretious Stone, preferring his appetite before the eſteeme of ſuch a rich Iewell. But as the ſweeteſt Roſe is ſooneſt ſubiect to Canker, and the Moth doth ſooneſt breed within the fineſt Cloth, euen ſo abuſe is ſooneſt wrought by this, for that it is neareſt the truth, which ignorance doth moſt pollute: and through that abuſe doth ſpiring a world of miſchiefes, as diſplacing his head, deading and gauling of the mouth, looſe body, treading ſhort, and trifling, and many other. But againe in its right vſe, if all the other inuentions ſhould ioyne in

Theo. 28. [a]

Theo. 3 [m].

[a] It neede no moralizing, the application is plaine.

Theo. 3. [a].

one they were not able to abide the censure, when they shall be tried by the effect in making a true going Horse. For although there may be many inuentions, and diuerse sorts of Horses going, yet there is but one truth, and one kind of well-going; and that I dare affirme (hauing found it by practise) is onely the hand, for by it a Horse may be refined to goe so easily, and comly, that the finest Lady, may make his backe her Cradle, to Lull her tender selfe a sleepe.

Theo. 4.

Now whereas the hand may be abused diuers and sundry waies yet it is chiefly from these foure causes. First, in that hee is put to his Pace before hee know how to goe forward by the motions of the body, or to stoppe by the helpe of the hand: and this is a generall euill, almost in all sorts of Horses, in that they are suffered to goe after their owne will, but not according to order: for I my selfe hauing many horses comming to my hands, cannot finde one amongst a hundred (of what age soeuer) that is taught to stoppe and goe orderly forward as he should, for as spelling is the true ground of reading, so are these two (stopping and going orderly) the true ground of all riding. Secondly, it is abused in the true placing of the Horses body, for when hee is put to his pace before hee can tell how to carry it aptly for the same, hee cannot be brought to it, but by great violence: for they fall straight to such improper motions that all the extremities they can vse are not able to make him yeeld his body, for that one man is not able (by strength) to deale with a Horse, which abuse is the cause of all other inuentions, besides the torturing of his mouth, with hayling and gagging it, and yet if hee be caused to Pace by this, it is so vgely, that it much darkeneth the Art, and disgraceth the Horse: for as a Child that learneth to write, can neuer write well, (though neuer so fast) except he can tell how to hold his pen, breake his letters, and Ioyne distinctly; so a Horse can neuer Pace well except his body be truely placed to goe orderly, and vse his legges truely.

[b] Foure things were in the hand are chiefly abused.

1. *Pr.* 23. [a].

(1)

(2)

Theo. 14. [c].

Theo. 3.

Theo. 4.

A Simile.

(3) Thirdly, it is abused, by shortnesse of time, for when they see that hee will not come to his Pace so speedely as they expect, then passion doth stirre vp their will, and so force him to that in three daies which would aske three weekes, nay in some Horses very neare three months, whereby the Horse is driuen into

Theo. 3. P.

Theo. 8. 9. 10.

into such amazement, by torturing of the mouth, and massacaring him with corrections, that it increaseth by-thoughts in his minde, and so seeketh to ease and free him-selfe by some restife qualitie, not having time either to conceiue what hee should doe, or to haue liberty to goe as he should, but such teachers are more fit for bedlam to bee gouerned themselues, then to haue the tuition and gouernment of others. *Theo.* 11. d.

And lastly, the abuse hereof is, in not proportionating of helpes and corrections, according to the disposition of the Horse, for if through anger he exceed in correcting more then the quallity of the offence, then the Horse will become senselesse in the mouth (the corrections being sharper then the trench) and so fall to runne away or show other iadish tricke, and this point is the hardest, (but yet the very sinewes) of all the parts of Horsemanshippe: for if a man can truely iudge of the disposition of the Horse, whether he be gentle or dogged, sadde or free, and so from those two extreames, to know how much he doth participate of either of thē (for euery horse doth vary one from another more or lesse therein) and after their inclinations vse the like proportion in his helpes and corrections, without doubt hee may bee bould to effect any lesson by the hand, better then by any other meanes whatsoeuer: and so consequently, bring a Horse to a far more excellent Pace. (4) *Theo.* 38. k. Note here the onely glory of a Horseman. *Theo.* 29. a. *Theo.* 10. c.

And therefore the want of knowledge of this true ground, hath made such an inundation of errors, that the most haue drowned themselues, in the waues of imitation, whereby they haue made Shipwracke of the poore Horse to the great disgrace of the Art: for by these meanes, ariseth such a mutiny within themselues, that the strong hold of truth it beat downe, whereby vsurped inuentions doe raigne as tirants: and so they change Art, in making the subiect an adiunct, in that they hold it cannot worke of it selfe, except it be supported with some other lesse needfull coniunct.

Chap. 34.

Obseruations for the bringing your Colt to his Pace by the Hand.

Read the *Theo:* *Part.*

THus hauing gone through the laboriouseſt part of this Art, which is to detect, and lay open the errors which are crept into it, through the abuſe, and ignorance of men: and in producing the cauſes thereof; I will now likewiſe ſet forth how you may bring your Horſe to a faire, and commendable Pace (by the hand) and keepe him free from any diſaſter, or euill quality.

But becauſe your ſelfe muſt be the chiefe efficient herein, I will firſt preſcribe what you muſt obſerue, whereby you may the more truely and eaſily effect what you deſire.

(1) *Theo.* 12. And therefore firſt, obſerue to carry your body very ſteddily and firme, from your middle vpward, with your elbowes cloſe to your ſides, both to helpe to keepe your owne body ſteddy, & your hands firme, for checking his mouth too much, for deading it, holding them a full handfull diſtance, and alſo it will helpe mightily in the knitting your Horſes body. Secondly, you muſt obſerue to helpe him in his ſtroke, by keeping the ſame time of mouing in your ſeate, as you would haue your Horſe to keepe in his going: but this muſt be limited according to your diſcretion, for words cannot expreſſe it: neither muſt it be according to the Horſes deſire altogether, for then it will cauſe ſome to be too ſlow, whereby they will goe hard, and in other ſome too quicke, whereby they will make many feete but yet make no way.

(2) *Theo.* 13. *Theo.* 19. & 20.

Of motion in the ſeate being of two ſorts.

Now becauſe there is a two-fould motion in the ſeat vſed, the one direct forward, and the other indirect, as mouing firſt from one buttocke, and then to the other, and ſo in like manner the whole body, correcting the Horſe firſt on one ſide in the mouth, and then on the other; I will ſhow which of them I haue found beſt by my experience, and how they may be both applied. And firſt, of the direct motion, I hold it is the beſt for

The direct motion.

moſt

most Horses, but especiallie for those which are more sadde and dull: for the euen mouing forward of your body, and the ierting forward of your feet in the stirrops, will cause all the parts of his body, to goe so euen, and iustlie together, that hee shall feele farre the more sleight and easie in his going, (if he be not daunted too much with the hand.) But the indirect motion, I cannot approue so well; except it be at the first entring of horses to their stroke, which are so forward in going that they will not take time to moue their bodies orderly, and that are such strict Trotters that they haue no inclination to moue their full side aptly for a Pace, and then for such if you vse the mouing first of one buttocke, and then of the other, (to cause them moue their sides by the like time) it will make them sooner finde the sleight of that manner in going, but then you must be carefull to vse your hands still to helpe him forward in the euen motion, for that will make him carrie his fore-parts more comely; which so soone as you feele him to set close, then you must leaue that motion, and vse the former, to make him strike forward orderly with his whole bodie: for if you should vse that as a continuall motion, and vse all your bodie in like manner, and your hands, to correct him in the mouth first on one side and then on the other, it will spoile his mouth, displace his head, and cause him to carrie it very vncertainlie, first on one side, then on the other, (as he feeleth the motion of the hand,) or cause him to carrie it continually on one side, or (at the least) out of its due palce: and further, it will make him stay one side (of his body) whilst hee bringeth on the other: whereby hee will be subiect to roule, and set hard, and so much the rather if hee be any thing sadde.

The indirect motion. *Theo.* 4. [1].

Note.

Theo. 36. [e]. 27. [a].

Theo. 4. [1].

Thirdly, you must obserue to keepe your horse in continuall motion without intermission (in all his parts) (except it be when you let him stand for breath to cherish him) and that it moue directly in the middest, for both his sides must be alwaies going; but this must be conceiued, intellectiuely, and iudged by the quickneſſe of your seat. (3)

Theo. ibid.

Theo. 16. [b].

Fourthly, you must obserue continually, that the farre side is the slower (in euery horse) and the more hard to bee brought to command to keepe time willingly; and therefore, you must (4)

Theo. 30. [e].

Theo. 30. c. The leading foote. obserue with great care, that the farre foote which is called the leading foote, strike sleightly forward and largely, and then the other legges will be more easily brought to the like.

(5) Fiftly, you must obserue to keepe true time with your helpes and corrections, and also to vse them at the very instant; for

Theo. 17. e. as soone as euer you feele him begin the least disorder that can be, then you must begin to helpe, and likewise when you once perceiue he maketh small accompt of your helps, then you shall instantly vse corrections, and likewise you must instantly cease

Theo. 31. c. at his first yeelding, that hee may the better conceiue the cause thereof.

(6) Sixtly and lastly, you must obserue not to hold him aboue a day at the most, to one certaine pace, till hee can tell how to go

Note. fast or softly as your selfe will, least his body be seated to a low manner of going, (he being suffered to take ease therein) for then you will hardly get him to a higher rate, (except it bee with some other inconuenience) when you would; and also

Theo. 17. h. & i. you must haue a care that you take not too much on him at one time, till hee can tell how to goe with ease and delight, least thereby you make him weary, and so cause a disorder in his carriage, and abate his courage, and be a meanes to stirre vp by-thoughts, and so iadish trickes; neither must you leaue him too

1. *Pr.* 27. 2. soone, but let him adde somewhat euery time (for so you shall keepe him flexible) otherwise he will loose his obedience

Chap. 1. and waxe stubborne, whereby you shall not command him when you would. All which things if you obserue carefully, and worke truly, you shall bring your horse to goe delightfully, and comely.

Chap. 35.

How to bring your Colt to his pace, by the hand onely.

(a) When you haue brought your Colt to perfect commaund of his body, and mouth, then you may bee bold to offer him his pace, without any danger of aduerse accidents, if you obserue those cautions in the last Chapter, which you may effect after this manner.

First,

First, let the place where you meane to giue him his pace, be along by a wall, pale, or hedge side, and let not your roade be aboue fiue or sixe score in length; for that distance is sufficient for any horse to goe, without a turne or sobbe, till hee can tell how to demeane himselfe therein, and further by his often turning at euery end it will make him keepe his body round, and also learne him to let his winde goe by the motion of the same: Whereas, if he should haue his pace giuen him by going continually euen forward a mile or two, (as most vse) it will make him more slow with his hinder parts, and set his winde (so doggedly) that you cannot command his mouth, but with great force, and so spoyle it with striuing too much therewith.

[a] The distance of the place of exercise.

Now, when you are seated in your saddle, you shall put him forward gently vpon his foot-pace, and euer in his going cause him to mend his foot-pace, by mouing your selfe forward and backeward in your saddle, and with the same time keep your legges in motion, (by ierting your feet forward in your stirrops) letting your hands go and come, with gentle motions, (obseruing the like time:) But if when you thrust him on faster, he will not couch his hinde-legges as he should, but desire to trot, then giue him a sharpe touch in the mouth with your trench, which at the first it may bee will but amaze him, or cause a stay, but bee you careless, and suffer him not to stand, but keepe him still in going by the motions of your body, and let him rest most vpon the head-straine, (for that must be cheefely vsed, till his body bee stayed vpon his pace, to preserue his mouth from deading:) likewise you must obserue that your body must be the onely agent to helpe him in his stroake, till he can tell how to lift his full side truely.

[b] Of the seruing your horse with your body.

Pr. 22. 5.

Note.

Theo. 13. 2.

And thus you shall exercise him for halfe a quarter of an houre, (or indeed as you finde your horse) at which if you finde no alteration, be not dismayed, but vse patience, (for euery beginning is hard) and alight from his back left you disturbe him too much, before hee can tell what to doe, and lead him home: for you must hold this for a generall rule, in what horse soeuer, that after you begin to worke for his pace, not to ride him, but lead him home, till you haue brought him to some command, or else in going home so often (as you must) before hee can tell

Ethic. li. 2. *Cap.* 2. *Quia singularia non cadunt sub aliqua arte, aut certa regula.* A generall rule.

how to vse himselfe therein, hee will desire to goe so faste towards the stable, that you shall not bee able to keepe his body in command, and so spoyle his mouth.

Then let him rest, an houre and a halfe, or two houres, and haue him forth againe, working him still with your body and hands as afore, neuer letting your elbowes stir from your sides, nor chocke him in the mouth, except he desire to go faster then he should, and then it must be very sparingly.

Theo. 12. d.

Likewise, you must mitigate your hands vpon the headstaine reynes, lest hee presse too hard therevpon (and thereby come to haue a low fore-foote;) but let them come and goe with slacke reynes, except he be tickle mouthed, and then let him rest the more vpon it to stay his head: And thus, you shall vse him in exercise sixe or seauen times a day, and within two dayes you shall feele him begin to set close, (though hee be very vntoward) hauing the true grounds of hand and foote aforesaid: For I haue had hardly one horse in a yeare, (though hee were void of any good gouernment) but I could make him strike, within that time; to which, so soone as you feele any inclination, alight from his backe and haue him home, for that will make him goe the more cheerefully the next time.

Note.

Theo. 14. f.

Note, that when hee beginneth to set close, you make not aboue two or three turnes at a time, least you take too much of him, before hee finde ease in his going, and thereby hee get a haunt to fall from his pace, (through dislike) whereby you shall bee driuen to striue too much with him, neither shall you suffer him to leaue his pace voluntary (for his ease) howsoeuer it hath beene vsed heeretofore, in that it should bee kept constant to make his body firmer; for if he bee suffered to trot for ease it will increase the greater paines; and thereby get such an vse thereof, that you shall haue more to doe to make him hold his pace when he should, then to bring another horse thereto.

Note.

Theo. 9. e.

That is bad ease which bringeth greater paines.

Note, that if hee proue sad vpon your motions, that you quicken him vp with your voyce, or if that preuaile not, then correct him with the rodde vpon the farre buttocke or shoulder, for there, and those are all the kindes of corrections you

Theo. 25. e.

you ſhall vſe, till hee can tell how to behaue himſelfe vpon his pace.

Note, that if in your ſauouring him at the firſt (for his well doing) hee proue negligent and idle, and ſo fall from his pace, that then you doe not hold him to it by force, but thruſting him vp to goe faſter, by quickening of your motions, for that will make him hold it more willingly, in that it will confirme the carriage of his body if you preſſe him not too farre at once, till hee be cunning in the handling of his legges, and will yeeld to your ſeruing him with your ſeat, but euer as hee increaſeth in cunning, ſo you may increaſe his labour, leauing him alwayes in his wel-doing.

This is worthy of noting.

For Art of it ſelfe dependeth vpon voluntary actions.

Note, that when hee is come to ſuch perfection that you may trauell him forwards, that then you begin to leaue your apparant motions, and carry your ſelfe more firme in your ſeat, and vſe onely a couert motion of your legges, and a ſweet reliſh of your hand, ſometimes vpon the head-ſtraine, and ſometimes vpon the trench, (to bring him to the vſe thereof, as your diſcretion ſhall direct you,) which will be done in three weeks at the moſt if the error be not in your ſelfe.

Theo. 15. 1.

When hee is brought to ſuch cunning that he will obey your motions, and if he doth not carry himſelfe as hee ſhould, nor keepe his pace willingly, then the cauſe thereof is, in that his winde doth not agree with his body in equall motions; for reformation whereof, if the Switch preuaile not, then you may giue him two or three ſound ſtrokes with both your ſpurres, ſeruing him ſtill with your helpes, letting him haue liberty of his head to goe forward ſo ſoone as you feele him conſent thereto, which in twice or thrice vſing, will make him frame himſelfe orderly vpon the leaſt motion you can vſe.

Theo. 32. & 33.

Being applyed to the quality of the offence.

Note, that if hee keep not the like time of motion, with both his ſides, but that he make a falſe time with his farre ſide, (for that is the ſide that euery horſe will deſire to miſtime) and thereby get a halting ſtroke (which of many is called the hitch-cocke, being indeed the fault of the man) that then you holde your hands a little harder, and thruſt him forward more violently with your legges, which will cauſe him moue his ſides equally; to which, if hee will not yeeld his hinder legge, but keepe

Note a generall rule.

Of a falſe ſtroke or hitch-cocke.

keepe it still backe to resist, then let him feele your spurres sharply, and hold hard vpon your head-straine, for that will make him stretch his far-fore-foot, and then his far hinde foot must needs follow keeping time in its motion: but if this preuaile not at twice or thrise offring, doe not persecute him too much therewith, for so you shall be driuen to vse violence with your hand, which your cheifest care must be to auoyde; but you shall put him forth to his full pace, (almost to his gallop,) euer working your hands to, and fro, to keepe his body within the limits of your motions: for if the former corrections will not preuayle (through his stubbornnesse) to cause his farre side to come to the like time of the largenesse of the stroke with the nar-side: yet this will so quicken him vp, that hee shall haue no leasure to keepe false and idle time, for it will force his winde, whereby either his farre side will be brought to keepe time with the narre, or else of the contrary: either of which so soone as hee doth suffer him to goe more easily, to conceiue your mind, and then by seruing him with your seate, you may bring them in the true distance of time.

Violence of the hand is to be auoyded.

1. *Pra.* 24. c.

k Idlenesse is the cause of all errors.

Note, that this false stroke is a mischeife the hardest to reforme (of any error that shall oppose) and therefore in all your proceedings, from the beginning to the end; you must obserue that he take vp his far-fore-leg (which is the leading leg) and set it forward with the like time & distance, to his neare-leg, for that will make him haue the fairer forefoote: which you must helpe onely with quicke motions, and a gentle touch vpon the trench, letting him play easily forward vpon the head-straine.

The false stroke hardest to be reformed.

Theo. 30. c.

Theo. 27. c. Note, that if hee desire to goe faster, then you would haue him, so soone as you feele him presse forward let him goe, for the space of foure or fiue score, and then stoppe him, and withall hold your feete out straight in your stirrops, to keepe his hinder parts round, and so hold him, seruing him with the motion of your body till you feele him come in, to your hand, and then let him go forward gently, which in few times vsing will bring him to find the sleight how to let his wind and body goe together.

Theo. 23. c.

Theo. 11. c. 26. b. Note, that the Spurre is the cheifest correction to conclude and shut vp all other corrections, and that no Horse can be brought

brought to his high perfection, and grace, (without the true vse thereof:) for as too little will neuer bring him to such excellency as Art can effect (for although hee may be said to goe well, yet there is an *aliquot* part reciding which would giue him a further grace) in like manner if you torture him too much therewith, it will bring him to such distemperature, that hee will refringe the limits of your command, and so breake out into grosse absurdities: wherefore you must vse a proportionable meane therein, according to his inclination. *Theo.* 20. d.

When your Colt is thus freed from all abuses, and that hee will take his Pace fast or softly, (in good order) without rocking or shaking: then to bring him to know how to behaue himselfe, as occasion shall be offred, you shall vse him vpon deepe, and vneuen grounds, letting him haue time to reforme himselfe, and force him not on too fast, nor toyle him too long thereon, but let him goe at his pleasure, your selfe doing nothing to him, but keepe him in his true time, by help of your motions, sometimes changing him from deepe to light earths, and againe, from light to deepe, which will bring him, (in the whole Colt) to such agilitie, courage, and nimblenesse, as hee will seeme to flye vpon the earth through his alacrity: and thus by vsing him (after this manner) in sixe or eight weekes you shall bring your Colt to such an excellent and comely Pace, as if Art and Nature had conioyned to extirpe, and deuoure the errors of old *Adams* transgression. *Theo.* 4.

Chap. 36.

How to bring an imperfect mouthed Horse to his Pace.

BEcause it is holden an impossible thing to reduce a horse to his Pace, which is spoyled afore by disorder, or those either which are come to many yeares before they be brought to it, therefore it may be, there will be expected great secrets to be reuealed for the performance thereof. But the causes being considered in the one, and an orderly proceeding obserued in the The man is the onely obstacle herein. 1. *Pra.* 13. h.

the other, there is no such ambiguity therein, but if the truth be rightly vnderstood, as I haue said, the cheife cause of these, and of all other Vices doe consist in the want of true knowledge how to bring his desire, or affection to obedience, and his outward gesture, to agree therwith: for the want of which concord, hee doth first resist with his winde, and that giueth strength to his outward parts, whereby he maketh improper motions of the body, which bringeth a dead and rebellious mouth.

Theo. 34. 1. 2.

Wherefore whensoeuer you haue a Horse that hath a broken Pace, assure your selfe that if you obserue these causes, you shall bring him to his perfect Pace, by reforming of them to an vnity, without any other sinister or indirect meanes: which to performe you shall vse but onely the head-straine, (as afore) in stead of any of them for the vse of it with the trench, will worke a better effect then them all: for a Horses mouings are, either orderly, or disorderly, fast or slow, dead mouthed, or tickle mouthed, & so these two, (to wit, the headstrain, & trench) will bring any of these extreames to the mean, (in their right application.)

a Of a broken paced Horse

1. *Pr.* 30. 31. 32. 33.

Pr. 20. c.

For looke what is said for the ordering of a young Colt, vse but the same order to him for the reformation of his disorderly motions, and then when hee is brought to true obedience (in that sort) you may command him, with the helpes of you body, to giue him his Pace truely and largely as you shall wish. Onely this obserue, that whereas I wish to bring a young Colt to a perfect vnderstanding of all your helpes and corrections, before you goe about his Pace, that in this you may abbreuiate a great time that would be spent therein, in that hee hath beene vsed afore to Trauayle, whereby hee can tell how to take his way, (though not as he should.) For if you should goe about to refine his mouth, and to confirme his body neuer so precisely before; yet when you shall goe about to hold him to that Pace, wherein he had his former qualities, that motion would put him in mind againe of such errors as he had gotten a habit of afore in that manner of going; and will be hard to reforme (in a strict carriage,) without increasing of them or worse; (as I haue found by experience, to no small trouble and toyle:) in that hee can tell how to frame his body to resist.

Pr. 22. 23. 24. 25. 26.

Pr. 35. 2.

Custome bringeth a habit as well in euill as good.

Wherefore for the surest and speediest expedition, you shall worke

worke to reforme thoſe faults, vpon that broken Pace he hath, and as he is purged of them ſo hee will better and better mend his Pace, for thoſe diſorders are the cauſe that hee cannot tell how to handle his feet as he ſhould for his Pace. In which looke what order I ſet forth for the bringing of a ſlouingly Colt to a ſtrict and true Trot, in like manner vſe him for reformation of his Pace, keeping his body in continuall action, to cauſe him that he ſhall not haue time to hold his winde, to worke his froward will: but if he will not fall to your hand gently, thruſt him forward to a good round Pace, almoſt to his galloppe, (without much regard of the trueneſſe of his ſtroke,) foure or fiue times vp and downe your roade, and that will make him fall to your hand, which ſo ſoone as you feele, let him eaſe himſelfe, and then you ſhall feele his hinder parts yeeld to the motions of your owne body.

The cauſe of a horſe not pacing truely, is in the abuſe of his head and body, and not in his legges.

Pra. 27. [c]. *Cap. 1*

For to force him vpon the hand will make him ſtriue the more.

And likewiſe if hee be an old Horſe, and yet hath neither good carriage, nor any ſteppe to his Pace, you ſhall vſe him in all reſpects as the former: but onely, in that he cannot tell how to behaue him-ſelfe any thing for his Pace, you muſt helpe him into his ſtroke by the gentleſt meanes you can, by the helpes and motions of your ſeate, (as in the young Colt) and if he be a heauy headed Horſe, ſo that you cannot command his head, to cauſe him bring in his hinder parts, thruſt him vp as afore, to quicken his motions, vpon which if he deſire to goe faſter then he ſhould, correct him with the trench twice or thrice together, and then giue your hand liberty: for as in the former, ſo you muſt obſerue in this, not to worke for his grace in carriage, till he can tell how to goe vpon his Pace, for you cannot ſpoile his reine becauſe he neuer had it; But if he be a free and hot horſe, ſo that hee will not reſt vpon the hand, then you ſhall fauour the trench, and let him reſt more vpon the head-ſtraine, for that will make him preſſe more orderlie vpon the hand forward.

Of an old horſe

1. Pra. 35. [b]. *ibid.* [k].

That cannot be taken away which one neuer had.

Now for obſeruations herein, you muſt note all what hath beene ſaid afore, but theſe further, that of what age ſoeuer your Horſe is, you muſt imagine him to be as a Colt, that cannot tell how to take his way, in regard he is put to that Pace he was neuer vſed to before, and therefore you muſt let him goe after

Pr. 25. [\]

Note.

after what manner he will, till hee can strike truely, and then reforme him to his perfection, as in the other.

Note. Of a broken pace. The cause of a bad pace, is the abuse of the man by one of these extreames, as *Theo.* 10. 11. *Sonus enim cordis, intellectus est.*

Note, that you must consider whether the cause of your horses broken pace came from too much lenity or cruelty, for it proceedeth from either of these two extreames, which may be perceiued either by his negligent care, or by his busie and eager desire in going, and then you shall reforme them by the contrary meanes, vsing the gesture of your body to the intention of your mind, that the horse may the better distinguish thereof: For set apart the vnderstanding of the minde, and no man hath fruit or profit of that thing hee perceiueth not; so set apart the sensitiue apprehension of the horse, how he should obey by motions, and hee will shew small fruit of all your labours.

Now these cautions being truly weighd, are sufficient for instruction to the ingenious, if he can apply them to the former. But yet to him that is but a Scholler himselfe, and is not so expert, as to haue such facility of hand and foote as hee should, the seuerall grounds are very profitable to helpe him in the bringing his horse to obedience, if hee vse either deepe or ascending earths (vp a hill) especially for high spirited horses, but they are very hurtfull for heauy and dull horses, the causes being shownе afore; where I haue spoken sufficiently how they should bee applyed for the reformation of seuerall errors, which must bee tempered by the mans discretion, and so they will take away the cause of all other needlesse inuentions; for (as I haue said) all errors are acted by the body, and the body is gouerned by the winde, and it is ruled by the affection or desire, and this by the motions of the man, and he is (or should bee) directed by reason, the which being director of all his proceedings, to apply his helps and proportionate all his corrections, according to the necessity of the crime, the manner how must bee gained by practise, more then by reading, hee shall much fructifie in this *Vineyard*, for that there will no weedes grow therein to choake the Vine: but it will flourish being nourished with the heat of truth.

Of deep earths. *Theo.* 28. b. & c. 32. c.

Ignorance the cause of all the other inuentions.

Knowledge best gotten by practise *Theo.* 5. *Chap.*

But if there be a preiudicated opinion, and so giue Will the reynes, then the whole fence will bee broken downe, and all this planting layd waste; for that no admonitions, can

preuaile

preuaile with a ſtiffe-necked opinion, becauſe that if men will frame diſtinctions at their pleaſures, there is no truth ſet forth but it may be ouerthrowne and defaced.

Chap. 37.

How to reforme a naturall hard-going horſe.

There are many which are ſwallowed vp in this gulfe, in that they haue not directed their courſe by the true poynts of this carde (what are the cauſes of things) but haue ſailed af- *Theo.* 7. c. the compaſſe of windy and ayery opinions, whereby their *Chap.* braines are made the more ſhallow and barren, for that they are not watered with the dew of conſultation. For (as Schooles *Theo.* 3. a. hold) the very marrow of knowledge, doth proceed from the cauſe to the effect; and again, from the euent, to get the knowledge of the cauſe. For the cauſe of theſe hard and vneaſie going horſes, is not in the nature of the horſe, but in the ignorance of the man: But this I hope is layd ſo naked already, that all the World may ſee its ſhame.

Wherefore, this error is not ſo much in the horſe, (as ſome *Morg.* 52. affirme) but in the man, becauſe hee knoweth not how to re- *Chap.* duce himſelfe and his horſe to an vnity; but hee vſeth ſuch im- *Theo.* 4. b. proper motions and helps, as the horſe hath no certaine knowledge what to doe.

For inſtance, in warre let a drum (which is vſed to ſignifie A Simile. vnto Soldiers when and how to prepare themſelues to battell) giue an vncertaine ſound, there is no preparation made, in that they know not the meaning thereof: Euen ſo, if the man doth not vſe his helps and corrections ſo as the horſe can conceiue his minde, there is no obedience, (but a continuall reſiſtance) *Note.* in that hee feeleth them, but wanteth true diſtinction to giue notice what hee would haue done. But this is the fruits of yeel- *Quid opus eſt iubellare et non intellegere iubellationem.* ding to authority, deſiring to cloke themſelues with coſtly and gorgeous ignorance rather then to cloath themſelues with plaine and homely trueth.

But as *Auſtin* ſaith, *Quid prodeſt clauis aurea, ſi aperire quid volumus*

Preface. *volumus, non poteſt? aut quid obeſt lignea, ſi hæc poteſt? &c.* What auaileth a golden key if it cannot open what we would haue opened? or what hurteth a woodden key, if it bee able to open? ſeeing our deſire is (or ſhould bee) to haue that thing opened which is ſhut; but our deſire thus haunting after ambition, reapeth no better fruit then *Sodomes*-Apples, that are delightfull to the eye, but touch them, and preſently they go to aſhes; wherby they ayme at *Narciſſus* ſhadow, till they be drowned in their owne conceipted labour.

Our deſire haunteth ambition.

Sodomes Apples.

But becauſe I would not haue them ſtill to grope in the dark at noone day, let them aſſuredly know that the cauſe of any naturall hard-going horſe is, for that he was not brought to true obedience at the firſt, but (going after his owne will, hath gotten a habit of improper motions, both in his interior and exterior parts: And ſo, cannot tell how to behaue himſelfe to goe better, becauſe hee was neuer taught after the grounds of Art.

The cauſe of a hard going horſe.

Theo. 1. *Chap.* *Pra.* 26. b. *Chap.* *Theo.* 4. c.

Wherefore, whoſoeuer is deſirous to reforme any of theſe to an eaſier and better pace, let him neuer thinke to effect it, except hee reforme all thoſe foure chiefe heads which I haue ſet forth in the *Theoricke*; for if any one of them be vnreformed, that will ouerthrow all the reſt, the vſe whereof I haue ſhowne in the handling of a young Colt; becauſe that hee muſt begin to reforme where the firſt error was begun; for firſt, his deſire muſt be ſtirred vp to goe more freely, and his winde cauſed to paſſe more willingly, and ſo his body muſt bee placed to goe anſwerably, his mouth quickened, and his head placed truely: and then you may be ſure to bring him to a delightfull pace very eaſily.

Theo. 31. 32. 33. 34. *Chap.* *Pr.* 20. 21. 22. 23. *Chap.*

Now, although this may ſeeme but a hard and harſh document, for the reforming of ſuch an intricate taske, I ſtand the leſſe therevpon, becauſe I haue touched euery branch ſufficiently afore for the effecting thereof, and therefore I need not ſpend any time of repetition againe, ſith heere is no more to be ſaid then the afore related cauſes, being alſo the cauſe of this naturall hard goer, which being truely conſidered, will reforme him better then the extremities of any hard or tormenting ſnaffle or bitte. Onely this obſerue, that when you put him to his

No errors can come but from thoſe cauſes.

Note.

his full pace if hee desire to take such a large stroke that hee roule and set hard, that then you restraine your hand and sit loose in your seat, for what with his owne vneasie going, and your selfe shaking on his backe, will make him seeke meanes to set more easily, for there is neuer a step that hee setteth, which is vneasie for you, but it grieueth him as much, or more then your selfe, his vneasie going being increased with your owne waight, and so his owne torment will cause him to seeke ease, when his body is so placed that hee can tell how to finde it, and that you giue him liberty to goe softly, when you feele him begin to yeeld, and withall if you keepe your seate more firme, for that will helpe to keepe his body stayed till (by custome) he get a habit of himselfe.

Note.

f His own paine will make him seeke for ease, if you regard his first yeelding.

And further, note that he in his going moue his body equally in euery part thereof, so as the fore-part seeme not to moue before his hinder, nor it afore the former, & likewise to haue them more quick and free without intermission, (except it bee when you let him stand to breath,) and then be sure to haue his desire to be ready to goe at your first motion, which you may perceiue by his winde.

Theo. 35.[x].

Chap. 38.

Of Restiffenesse.

Restiffenesse is also another weede that is sprung vp in this *Vineyard*, which doth mightily hinder the Vines from flourishing, being nourished by will, and so spred into the more branches; for there hath beene such small care to plucke it vp by the rootes, that it hath beene nourished by inuention of so many seuerall sharpe Cauezans and Bittes, to make them yeeld by violence, when they found, (according to their vsing) lenity would not preuaile: And likewise there hath beene as many seuerall inuentions, to reforme these, as they found restiffe qualities; and yet not being grounded vpon truth, they haue still failed of their purpose; whereby these are increased in number and cruelty, as there are horses to inflict, or matter to inuent;

Theo. 8.[a].

Pra. 20.[b].

The further a man goeth in a false path, the further from his iournies end.

ſtill feeling themſelues as farre from working reformation, by ſuch cruelties, as to bring a Lion to ſubiection by force.

But becauſe Maiſter *Markham* hath touched them ſufficiently in his Cauallarice, I will referre thoſe which are deſirous to be further reſolued therein to that place, for ſith their inconueniences are there ſo indifferently portratured, I think it needleſſe to ſpend any time in the diſplaying of them here, they (being ſo farre degreſſing from the true Art:) for by their ſharpe and durable tortures, they make the Horſe as it were mad and ſenſeleſſe, becauſe he cannot feele eaſe when he yeeldeth.

The cauſe of reſtifeneſſe.

But here I will leaue theſe and goe to the cauſes of reſtifeneſſe, wherein I ſhall vary from the opinion of Maiſter *Markham*, for he houldeth that they are both naturall, and accidentall in the Horſe, but I ſay they are onely accidentall to the Horſe by the mans abuſe of the Art: for I neuer ſaw any Colt or Foale, which had any naturall reſtifeneſſe of himſelfe, (except it be nouriſhed by abuſe:) for by his naturall inclination he will neither goe backe, ſtand ſtill, lye downe, ſtrike, riſe afore, plunge, or any ſuch like, except he be made ſullen, *Theo.* 18. b. or dogged by reſtrayning him of his liberty. And further (hauing experience my refuge) I dare maintaine; that any Colt *Theo.* 35. d. may be kept free from any reſtifneſſe at the firſt, nay further, that they may be kept free from the Vice of Stumbling, enterfeiring, going broad either before or behind, for the cauſe of theſe is not naturall, (as ſome imagine) but accidentall, comming from the abuſe of the hand, and the vnapt motion of the body, for there are none ſubiect to theſe till they be handled: and I (alſo) haue amended many Horſes of thoſe faults, being put into my hands, only for that end.

The cauſe not naturall of ſtumbling.

Reſtifeneſſe is ſowen by neglect and conceipt.

And therefore, whatſoeuer reſtiffe quality may ſpring vp in this Vineyard, is ſowne there by the hands, either of mans ignorance, or negligence, in either not obſeruing, or elſe not knowing how to order his proceedings in ſuch ſort, as the Horſe might conceiue, how to obey his mind, but becauſe I would not haue you ignorant altogether herein, I will ſhow briefely how theſe cauſes come from the man, and where to reforme them. Now the cheife cauſe of ſtanding ſtill or going backe, is that he is corrected too much with the hand, or bridle, that he dare not

Reſtifeneſſe in ſtanding ſtill or going backe.

not presse forward, and thereby when hee feeleth that hee cannot free himselfe, from the correction of the body, he standeth still, to get breath to resist, and so hauing ease becommeth restife, or else he goeth backe, thinking to free him-selfe thereby sith he cannot haue libertie to goe forward. *1. Pra. 23.b.* How to reforme this.

But you may reforme these faults, by letting a Foot-man lead him gently forward, (as you did a Colt at his first backing,) till he be set on going, and let him goe which way hee will, letting him rest most vpon the head-straine, onely vsing (at the very instant) the helpe of your bodies motion, to let him know the vse thereof. Which when hee conceiueth, you may then adioyne your corrections, to make him goe forward at your pleasure. *Pr. 21.a.* *Theo. 29.d.* The cause of lying downe.

Now the cause of those Horses which are subiect to lye downe; is by the extremities of correction also, whereby he is made so stubborne hee will lye downe vpon the least discontent, for that at the first his correction not being proportionated according to his disposition in striuing to resist, he by some accident chanceth to fall, whereby he dismounteth the man, and so getteth a habit thereof: And for reformation hereof you shall (as afore) let a Foote-man be by, that assoone as euer you doe but begin to feele him nestle with his feet, that then he may be ready, to take him by the head presently, and pull him on hastily giuing him reuiling termes, and your selfe doing nothing, but helpe him by thrusting him forward with you motions, and so vse him till you feele a willingnes to yeeld to them, and then to preuent him the better, you shall haue a care, to keepe his legs alwaies in motion, (when he standeth) till you can command him your self. *Theo. 29.d.* The reformation. *Theo. 15.i.* Continual motion the preuenting of by-thoughts.

Now if hee hath gotten that iadish tricke of striking, the cause thereof may be as well from too little correction as too much, whereby he is not brought to true obedience, or that it is increased by too much, and so will answere one blow for another. And for this the chase-halter is very good, for if he be chased about in it, letting one follow him with a long pole; & euer as he shall resist double his stroks, & what with the correction, and the labour in running about, hee will presently be reformed. The cause of striking. Not the correction it selfe, but the manner thereof preuaileth. The reformation.

And likewise, if hee be subiect to rise before, or plunge, the cause of these also is in the abuse of the hand, as well as in correction, for when they feele correction so sharpe, and cannot The cause of rearing and plunging.

free them-selues by any meanes, they presently fall to these disorders (by the helpe of a heauy hand) thinking thereby to ease themselues. Wherefore if hee be apt to Reare, you may assay to keepe him downe by the head-straine (for that will make his fore parts more heauy,) and so hee will be the more willing to presse forward: or if that preuaile not, euer as hee riseth beate him downe with your sticke betwixt his eares, or by striking him vpon the knees, and that will cause him to keepe them downe: or else when you beginne to feele him rise, keepe your hands firme vpon the head-straine, and with your whole body turne him about, thrusting him forward with your legges, for this will reclaime him if the other fayle; if you be also carefull to keepe his body mouing, that hee hath not time to stand, till you feele his desire somewhat abated. And for plundging, let him haue his head that hee hath no stay to rest vpon you hand, and keepe him also in motion, for then he cannot haue time, nor leasure, to frame his body thereto: for the letting him stay vpon your hand giueth strength to his fore-parts, whereby his body hath the more help to rayse his hinder parts.

To reclaime rearing.

To reforme plunging.

And further, the cause of running away, and skittishnesse, is for want of true obedience of the hand, and winde, and therefore when hee is either displeased, or seeth any thing that is strange, he is ready to runne away or fly on the one side, in that hee goeth not freely but vnwillingly, for his wintle is kept to resist vpon the least occasion, and then not hauing a perfect mouth, hee will runne away or skew more through stubbornnesse, then timerity. And therefore to reclaime skewing, or starting, is to stirre him to a more quick going, and correct him on that side hee flyeth on without partiality, and cause him to goe to that, which he fleeth from, and then cherish him when he approcheth thereto, which will fortifie his bouldnesse.

The cause of running away & skittishnesse.

How to reclaime skittishnesse.

And for a runaway, though there hath beene many waies approued, yet the best (that I euer could finde) and the least danger, is, to let one haue him in the Chase-halter, and your selfe being on his backe thrust him into his galloppe, and when he desireth to breake off, let him giue him a sound twitch with the halter, and your selfe at the instant cause him to stoppe (as afore is shewne) at which if he will not yeeld vse him so the second

How to reforme a run-away.

cond, or third time, or till you feele him let his wind passe, and then let him stand, and cherish him, and thus you shall vse him, till you feele him yeeld to your hand, which he will doe in short time, for this quality is most incident to hot fiery Horses, which are neuer taught the true vse of the hand, at first, because most think that when a Horse goeth forward freely they are perfect, although otherwise they be most lame. *Note.* A lame knowledge.

And further, the cause of stumbling, is in the vnapt handling of his body in going, so that he hath not time to handle his feet, in such order as he should, in regard his hinder parts follow faster then his foreparts can make way, (with true order,) and then he stumbleth, which commeth to a habit, by the abuse of the hand: for if (when you feele him apt to stumble) you for feare hold in his head, (thinking thereby to preuent it) then you shall increase it; because you giue him a helpe to support his body more then nature hath ordayned, whereby he will rely the more vpon the hand, and when you slacke it neuer so little, that stay vpon which he trusteth fayleth him, and then he stumbleth the more, Now this is not to be reformed by spurring (as most thinke) for if hee shall be but twise or thrise corrected therewith, so soone as he shall but trippe neuer so little he will runne head-long forward, and thereby stumble most dangerously; But it must be reformed by changing the carriage of his body, and letting him haue his head, for he is as fearefull of falling as your selfe, is to haue him: and when his body is set for a true motion, and his lust stirred vp more quicke, hee will take vp his legges more loftily, and set them forward orderly, if you temper your hand, and helps accordingly. The cause of stumbling. The habit of stumbling got. *Note.* Nature the best supporter. Stumbling is not reformed by spurring. How to reforme stumbling. No horse willing to fall. *Theo.* 15. 16. 17.

And for interfearing, the cause thereof is not altogether in nature (as is thought) but through the restraint of the hand that hee cannot haue liberty to moue his legges directly forward, by two straight lines (as he should) but crosseth his feet, whereby one striketh against another. And therefore you may reforme this, (except nature be imperfect in shape) by giuing him his motion in the true place of his body, and letting him goe direct, vpon a pleasing hand, for then he will handle them so that they shall not strike one against another: for he may goe narrow yet & not enterfeire, if his body be firmely knit, as well The cause of interfeiring. The reformation. *Theo.* 4. 1.

as our selues doe, and yet strike not one ancle against another.

The cause of broad going.

And lastly, if a Horse goe broad either before or behind, the cause is still in the abuse of the hand, and miscariage of his body, because that if it be afore, the foreparts are holden backe by the slowneſſe of the hinder, so that they both agree not truely in moueing, and that his mouth was so terrified at the first, that he durst not dare to vse his fore-feete rightly, but stradleth with them; and this may be reformed also by the pleasant touch of the hand, letting him rest vpon the head-straine, to cause him stretch his legges forward, if you be not too hasty with him till hee haue knowledge how to reach them out most largely, helping him with the motions of your body to his true time. And likewise if he goe broad behind; then the hind feet were forced on faster then he could tell how to frame his foreparts to go so fast; for want of which aptneſſe, hee was driuen on by force, and so caused that disorder. Which must be remedied by the meanes afore said, and by letting him haue time whereby hee may come to moue all his parts alike, and then as hee groweth cunning so to quicken vp his motions: And this obserue for a certainty, that whether this fault be behind, or before, or both, that the further he striketh, and setteth forward with his legges, they must vpon neceſſity goe the narower: For instance, suppose a *quadrant* as (*a*) and let it resemble the wide going Horse, and the foure angles his foure feete: then suppose another a longer square as (*b*) and let it be of the same quantity, and stand for the euen going Horse: now you see that (*b*) although it be of the same quantity to (*a*) yet it is narrower being further extended: So likewise a Horse the further he stretcheth his feete forward in going, the narrower they must needs goe, and yet their distance at the setting on of his body is still of the same quantity.

How to reforme stradling before.

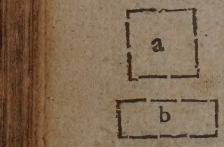
Theo. 12.[a].

The cause of going broad behind.

The remedy.

Note.

A Simile.



Euclide. 1. *li.*

Now for the further helpe to reforme these, and so the most of the former, deepe earths is much auayleable, for a young practitioner, vsing still the former helpes: and also to bring your Horse backe to his Chase-halter, (as if he were a young Colt,) will help much to gaine obedience, wherby you shall saue great labour in toyling both your selfe and him: for there can neuer be sure building vpon false foundations, and I see no reason, that it

Theo. 28. [d]. *Pra.* 32. [b]. *Pra.* 13.

it should be any disgrace to the Art or professor, to bring a false grounded Horse backe to proceed orderly, then it is for a Schoole-maister, to bring a Scholler (that hath beene rudely taught) backe, to learne him sillable truly, seeing there is the like relation to them both.

In teaching, a Horse hath the like relation to the man, as the Scholler hath to his Maister.

And whereas it may be obiected, that it is doubtfull whether these two, (that is, the trench and musrole) will reforme all restife Horses, seeing there are so many differences of Horses, and varieties of restifnesse: I answere, that that point is cleared afore, for restifnesse of what kind soeuer it is, doth not proceed from the Horse, but as a materiall cause, and not as the efficient; and so the man being the efficient, these errors are increased by him, and there are as many meanes to reforme (by them) in their true vse as there are meanes to increase them by the abuse, and therefore if they be applied according to the quality of restiueneſſe, and of the Horse in whom it is residing, there neede be no more doubt of their reclayming, then of heat and moysture to preserue the vitall powers, for as by these two, life is preserued, so by those two obedience is maintayned, one maintayning orderly motion, and the other correcting disorderly, if hepes and corrections be aptly adioyned.

Obiection.

Answer.

1. *Pra.* 20. e.

Man the cause of any restifenesse in a horse by abuse.

For the end of Art is to preserue the meane.

(·.·)

FINIS.

Aut face, aut tace.

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FINIS.

143

THE TIHRD BOOKE OF THE VINEYARD of HORSEMANSHIP.

WHEREIN IS PLAINELY *SET FORTH HOW* to apply both Hunting and *Running Horſes to the true grounds* of this Art, both in Trayning, *Dieting and Riding.*

Being more truely purged from errors then any heretofore publiſhed hath beene.

By MICHAEL BARET *Practitioner in the ſame Art.*

Cicero, *Falſa veritatis colore tincta tanto nequiora Sunt, quanto & eſſe falſa minime cogneſcuntur.*

LONDON,
Printed by GEORGE ELD. 1618.

TO THE RIGHT HONORABLE, VERTVOVS, AND WORTHY, SIR FRANCIS FAYEN, Knight of the BATH, and his Honourable Brother Sr. GEORGE FAYEN Knight: M. B. prayeth for increase of Honor, and euerlasting felicity.

Honourable Knights,

WHen *Iupiter*, (as the Poets faine) had made man, he seeing him such an excellent creature, brought him to *Momus* that carping God, to see what fault he could finde with that proportion, which when he had curiously examined, he greatly commended both the forme and the feature; but yet there was one thing which he did dislike, and that was because he had not made a window against his heart, that one might see whether it and his tongue did agree.

Euen so, I (if it were lawfull) might except against the Creator, because I am so inable that I cannot set forth to the world my mind in so plausible a stile, as my heart doth desire, through which defect, mens hearts

iudging

iudging according to the euidence of their ſenſes) I looke to be condemned of arrogancy for making theſe weake labours to be legible in the world, whereby they may terme me a foole in Print.

But ſeeing I ſhall fare no worſe then many that haue gone before me, I am nothing danted, but am armed with patience, to bee a partaker with others of ſcandelous clamors; for (as one ſaith;) The inconſiderate multitude doe much reſemble dogges that barke at thoſe they know not; and likewiſe it is their nature to accompany one another in thoſe clamors: So it is with this ſort of people, who wanting that knowledge which reaſon requireth, and that louing affection, that Chriſtianity deſireth, condemne that they know not, and loath that they like not; but though ſome malignant ſpirits may deface it, yet many worthy breſts, (I hope) will imbrace it.

For the ſubiect or matter is worthy, and the groundworke (vpon which this plantation is framed) is true, though ſome ſtems of error may ſpring out of the earth, for there is no man which hath not his by-ſlips, errors, and wanderings, but yet I haue purged this Vineyard from ſo many as my weake knowledge could diſcerne: whereby the young Impes ſhall not bee choaked, if it but vnderſtood by reading, as I conceiued in writing, (becauſe no man can infuſe Knowledge with his pen:) for (as *Ariſtotle* ſaith) *Vnumquodque recipitur per modum recipientis*: Euery thing is receiued according to the natures of them that receiue it; for the Bee gathereth hony, and the Spider poyſon from one and the ſelfe ſame flower, but the cauſe of that diuerſity is not in the flower, but in their natures: And likewiſe the Sunne reflecting

reflecting his beames, both vpon the fragrant flowers, and also vpon the dunghill, it causeth the first to bee more pleasing and odoriferous, and the other to bee more loathsome and contemptuous; the cause of which doth not proceed from the Sun, but from the difference of their naturall vapours; the like cause may be applyed for diuersities of effects in other mens written labours.

Wherefore, seeing mens fancies are as variable as their faces, both in regard that nature hath her greatest delight in variety, as also, that most iudge either partially, or as the eare or eye giueth euidence; the first being without equity, the second vncertaine, and the third doubtfull: because that hauing no other euidence then the sensitiue apprehension of the eye, the heart giueth sentence according to the exterior euidence, and so is deluded, in regard the eye is no substance of light (wherby it might inlighten, and so penetrate into other substances) but a thing which onely hath a procliuity and aptnes to receiue light from another by accidence, and therefore can see no further then the accidence of any substance; yet for all these ambiguities, I haue thirsted with a parching soule which will neuer bee quenched till I haue satisfied many of my good friends, for whose sakes I haue attempted to plant this *Vineyard of Horsemanship*, in the World, to remoue those that will be remoued from their ancient errors hauing deuided it into three Bookes.

The first *Theorically* shewing the office and duty of the Man; the second intreating both of breeding and riding young Colts, showing how to manage them (in a true ground) for all the parts of *Horsemanshippe*: the third, showing how to dyet and traine, both hunting

ing and courſing horſes, to bring them to the height of their glory.

The laſt of which Bookes I determined (if fatall and ineuitable death had not preuented) to haue dedicated to the thrice worthy and honourable Knight, S. *Anthony Mildemay*, deceaſed; whoſe death all Horſemen may continually deplore; for hee was both a father and a foſter-nurſe to all the Profeſſors thereof; of whoſe worthy bounties I haue ſo plentifully (though vndeſeruedly) taſted, that if I ſhould bury them in the graue of obliuion, I ſhould be ſuch an ingratefull and vnſupportable lumpe, that the earth would groane vnder my burthen: nay, Horſes themſelues may with *Aethon* the Horſe of *Pallantis* (as *Virgill* recordeth) powre forth teares, for looſing ſuch a worthy Maiſter; for his noble breſt did neuer repine at any charges that might either increaſe or maintaine them in their ſuperlatiue glory, whereby he hath left ſuch a race as will giue a counterbuffe to any oppoſer in England.

Wherefore (Right Worſhipfull) ſeeing the deuine prouidence hath appoynted you an hereditary Succeſſor of that worthy houſe, I haue preſumed to ſubiect this booke vnto your milde and kinde acceptance, together with the Right Worſhipfull Knight Sir *George Fayen*, in both whom is the bright ſtarre of Vertue, Honour, & loue to thoſe excellent Creatures reſplending: Knowing that as you are brethren by nature, ſo you continually liue in ſuch a reciprocall vnity, going alwayes hand in hand, being combined with the bonds of Amity, Vertue and Nature, in ſuch ſort, that if I ſhould ſeperate ſuch a ſweet coniunct, I were not worthy to breath; more eſpecially being tyed thervnto with the

the chayne of your fauourable loue towards me, when you did imploy me.

Since which time hauing examined all my proceeding by experience, and purged my preter-errors by reason, I haue sent my liues practise into the World, as a token of my well-wishes, which I hope will giue such light to the practisers of this Art, as they shall not need to grope at noone day, (as I my selfe haue long done, being blinded with ancient traditions) which though it be not so plausibly stiled as many would desire, yet I hope the matter will bring profit being truely vnderstood; desiring your Worships to pardon my boldnes in my attempt, and that your kinde fauourable acceptance would smooth the rough and craggy path of my performance, so shall I be bound to you in all duty,

and euer remaine at your Service,

MICH: BARRY.

TO THE READER.

THus, (gentle Reader) I haue aduentured through the hard and craggy Rockes of ineuitable ignorance, to make the path more spacious and so more passable, for those which are desirous to trauell in that tract which leadeth to the chiefest place of this Plantation. In which peregrination, because there hath so many wandred out of the way, through the number of so many crosse by-wayes that are trodden by the steps of those which haue trauayled in the thick mists and desert places of the ancients; I haue taken paines to set downe notes in the margeant (at euery doubtfull turne) which will serue as guides to direct them when they are in distresse, and obliuion should obscure this path. The which trauaile, being (now) finished, I had thought to haue commanded my pen to a full period.

Imitation as a mist darkeneth our vnderstanding.

But being further incited by some gentlemen, my very good friends, to persist further in this so famous Art, to set forth my opinion and experience of the other excellent part thereof, to wit, the training vp of hunting, and running horses, perswading mee what light and benefit would come thereby (to the good of my Country and Nation) in showing how these Impes also might flourish in this Vineyard, and how they might suppresse and keepe downe

The cause of this last booke.

those

those weeds which may grow therein, whereby they might bring forth fruit also most pleasant and profitable.

I haue (for their sakes) aduentured the Pike of my Pen to march among the boysterous and roaring Cannons, of emulatiue and slanderous tongues, to satisfie their desire, and to shew by Application, how and what Appendix these haue to the former Principles, and wherein likewise they who haue spent their whole time in this part (and are esteemed of many as a Phœnix*) haue slided out of the way, and yet not perceiued, because they haue (likewise) had the nature of the horse to vaile their crooked paths: But because my assertions are (many of them) opposite to the practise of this our time, I looke that there will be* Iudasses *to betray them, (by detraction) hauing a Pharisaicall conceipt of their owne traditions, and so cannot indure any counterbuffe.*

Old custome hard to bee reformed.

Theo. 3. *Chap.*

Strange opinions incredible although true.

And therefore I am nothing danted to prostitute the truth, for any Zoylist, *because my intention is not (in the publishing of this) to reuiue and quicken the numnesse of their preiudicated conceipts, but onely to plant such Impes as whose rootes are not eaten with the canker of obstinacy, whereby they shall not be maimed, but complete; for no man can bee approued a perfect Horse-man, who hath not knowledge in euery part thereof*

And therefore, gentle Reader, if this my great paines taken, and the whole course of my time spent, in an honest care for erecting the truth, shall be but thankfully receiued: it will encourage mee to prune and dresse the whole Vine, from the highest to the lowest part thereof: For although I haue set forth the platforme and grownd of this whole plantation, yet I haue left the chiefe Stemme thereof vnpruned, (although it be planted) for diuers causes (to my selfe best knowne;) which heereafter (if God permit) I meane also

That is how to ride horses for seruice to their perfection.

also to graft in my second addition, as this shall be accepted, and as time and leysure will consent, besides the prouiding for my necessary affaires: And so farewell. But as for the other whose ambitious conceipt hath carried them so high, that they seeke to beat downe other mens honest and fruitfull indeauours, I leaue them onely with these Verses of Mr. Basse.

READE Sir, if you will, but if you will not, chuse,
This Booke (Sir) will be read if you refuse,
But if you read I pray commend my wit,
It is (in truth) the first that e're I writ:
Who reades and not commends, it is a rule,
Hee's either very wise or very foole:
But whosoere commends and doth not read,
What ere the other is, hee's foole indeed.
And who doth neither read nor yet commend,
God speed him well, his labour's at an end:
But reade, or not, or how, I passe not for it,
I rest your honest careless friend M. *Baret*.

THE

THE THIRD BOOKE

of the Vineyard of Horſemanſhip,

wherein is ſhowne how to apply both Hunting and Running Horſes to *the true ground.*

Chap. 1.

How to chuſe a Hunting Horſe.

THis Part of Horſemanſhip is ſo noble and generous, that it deſerueth to haue many lines written for the commendations thereof, (to ſhow forth its excellency;) before I come to handle it in perticular, not onely to ſhow the goodneſſe of God towards Man, in creating ſuch creatures to his vſe, as well onely for pleaſure as for profit, with the which he might recreate himſelfe; but alſo to ſhow the lawfullneſſe thereof (approuing it by his ordinance,) for that hee hath giuen ſuch naturall guifts, vnto ſuch creatures, as the Horſe, Hound, Hare, and other ſuch like Beaſts, that they ſhould ſo naturally accurre one to another, and all for his ſolace, as firſt, for the Hare to haue ſuch inated feare of thoſe which would deuour her, that ſhe (being ſo ſmall) is not able to reſiſt, whereby ſhee is driuen to ſeeke her ſafety, onely by flying, for the which cauſe nature hath made her moſt ſwift for ſuch a ſmall creature: and

Theo. 1. 2.

The naturall inſtinct of deſire and flyeing.

Of the Hound.

also to the hound such an eager desire to pursue, and such a tender nose to guide him by the sense of smelling, that hee can trace all her vnknowne turnings, and doubles to continue this delightfull Chase. And further, he hath giuen the Horse such naturall affection & loue to the Hounds, that he doth seem to swallow the earth for the desire of their noyse, nay hee is so chary of his feet (if he be thrust amongst them through his riders ignorance,) that hee will make a false steppe rather then treade of any one of them: and also hee is of such puissant strength, courage, and swiftnesse, that he will carry his Maister through the deepe and toylesome earths, and broken swaches, for contentment in his solace.

The vnity betwixt the Horse and Hound.

Of the Horse.

Auaritious minds are repugnant to liberall and generous spirits.

And moreouer this Art deserueth to be freed from such false defamations, as those Cormerous penny-Fathers of *Midas* sect doth impute, which through their filthy auaritious minde, they would conuert all their time and actions into gould, esteeming it as the onely God, whom they adore, whereby they are led captiue (as slaues) in that vnsatiable seruitude: as if that were the onely end and delight, for the which all creatures were ordayned: And for to excuse this their niggardly rapine, they account this delightfull recreation but prodigality, by increasing such extraordinary charges, and that it is the onely spoyling and laming of many good Horses. But becausse Maister *Markham*, hath defended these vniust Taxations, and spoken so sufficiently therin, that for its excellency I cannot tell how to frame my Pen to portrat, or set it forth in such liuely and glorious colours, therefore I refer those (which delight in this noble exercise, to his workes, for he hath written so copiously in the iust defence thereof that if I should speake any thing it were but a reiterating of that which he hath said.

In his first Treatise and Caualarice.

The pleasure of Hunting.

And yet the excellency thereof doth so stirre vp my affection, that I cannot chuse but speake a little therein. For the pleasure thereof (in my affection) is so great, that it exceedeth all other so much, that if it brought no other profit, then the delight to follow a packe of good dogges (hauing a good Horse) that were enough to counter-vaile the surcharge, (for a generous minde,) for I esteeme it aboue all other earthly pleasures whatsoeuer. But it addeth also a further profit, for the exercise

maintai-

maintaineth health, and cauſeth an agile and apt body, and increaſeth knowledge how to helpe and correct his Horſe, as occaſion ſhall be offred; whereby if hee ſhould goe vpon any Martiall ſeruice, he will be ready to performe any deſperate exployt with great ſcelerity and quickneſſe. Beſides, the vſe of riding vp and downe ſteep places and deepe earths, will ſo fortifie and imboulden his courage, that he will very valiantly diſpatch, any occurent, or diſcouery, in ſeruice. And ſo (for that vſe alſo) one hunting Horſe may be made more ſeruiceable for warre, then foure other (through his toughneſſe and ſpeed) if the man haue likewiſe skill to keepe his body cleane by good feeding, and true dyet.

The profit of Hunting.

A Hunting Horſe ſeruiceable for warre.

But leauing to ſpeake any more hereof, becauſe my Artleſſe Pen would but ouer vayle its worthineſſe. I will deliuer how you ſhall chuſe your Horſe for that vſe, and which by all probabillity are moſt like to yeeld the beſt content, (both to the eye, and in the field) if Art be thereto aſſiſting. Firſt, therefore let him be of a meane ſtature, that is, ſome ſixteene hand of height, (or thereabout:) his head alſo of a meane bigneſſe, his chaule (if it may be) let it be thin and wide, and his eare not too little, & if he be ſomewhat bangled, or wide eared ſo they be ſharp, it is a ſigne of toughneſſe, his forehead broad, hauing a bunch ſtanding out (in the middeſt) like a Hare, his eye full and large, his noſtrell wide, with a deepe mouth, all his head leane, a long and ſtraight necke, a firme and thinne creſt well reared, a wide throple, a broad breſt, deepe cheſted, his body large, his ribbes round, and cloſe ſhut vp to his huckle bone, a good fillet, long buttocke but not very broad, being well let downe in the gaſcoyne, and many that are a little ſickle hought are very tough and ſwift, his limmes would be cleane, flat, and ſtraight, but not very bigge, his ioynts ſhort, eſpecially betwixt the paſterne and hooſe, hauing little haire on his fetlocks, a ſtraight foot and a blacke hollow hooſe, not ouer bigge, and if it be ſomewhat long, it argueth ſpeed: which Horſe, when you haue gotten, aſſure your ſelfe, that for the outward ſhape, you haue as good as nature can promiſe.

The ſhap of a Hunting Horſe.

Theo. 37. *d.*

1. *Pra.* 3. *f.*

And for the ſhape of a running horſe, there is not ſo much difference betwixt the ſhape of him & the hunter, as there is in their

Note the ends and shape.

ends of trayning, for the hunting Horse must endure long and labourſome toyle, with heates and colds, but the running Horſe muſt diſpatch his buſineſſe in a moment of time (in reſpect of the other) ſhewing ſwiftneſſe and ſpeed. Wherefore you ſhall ſo neare as you can, haue him in all proportion as in the former; onely there may be a diſpenſation, with theſe few things, as if he haue a longer chine, ſo that his ſide be longer ſtreaked, he will take the larger ſtroke, eſpecially vpon light earths, and if his limmes be more ſlender and his ioynts more looſe, if that they be not ſo ſhort in the paſterne, he may be very excellent, and ſwift for a courſe.

The ſhape of a running horſe.

Of their colours

1. Pra. 5. b.

And as for their colours, although there be moſt men that obſerue them as a ſigne of goodneſſe, yet (as I haue ſaid) I differ in that, and eſteeme of them no further then as indiffernt, and to beautifie the other parts, to giue content and delight to the eie; And thoſe are either the browne Bay, Dapple Bay, Blacke, a Sad Cheſnut with Flaxen Maine and Tayle, ſo that they haue white Star, Snip, or white rach, with a white foot; Dapple gray, or white Lyard with blacke Muſle, Eye, and Eare: any of which colours will giue a great grace to the former ſhape, although they be no perfect ſignes of their goodneſſe: for as the goodneſſe or badneſſe of a man doth not conſiſt in his complexion, but in his inward vertues, neither doe theſe demonſtrate the goodneſſe or badneſſe of the Horſe, for that proceedeth from his diſpoſition. And for his inward parts if he be not of ſuch a perfect compoſition as is deſired, yet if he be reformed according to Art, may proue exceeding good, for if you ſhould ſo curiouſly deſire to haue a Horſe ſo compleate in ſhape, colour, and quality, by a naturall compoſition, as ſome doe preſcribe, you ſhould ſpend the moſt of your life before you ſhould achiue your expectation, for there are many horſes which are defectiue of ſuch a perfect ſhape, in many parts, and alſo in colour; and yet by Art haue beene brought to great performance, And therefore ſeeing Art was inuented to perfect nature, indeuour your ſelfe to ſearch into the bowles of it, and you ſhall finde, that the vnlikelieſt Horſe will oftentimes worſe the more likely.

Cap. 1.

A Simile.

The inward parts the cauſe of good or bad.

Hard to finde a compleate Horſe.

1. Pr. 8. c.

CHAP. 2.

Chap. 2.

The Authors Apology.

THe whole Pilgrimage of former ages, and also of our times, hath beene, and is hurried on the sands of error, ignorance being the coatch, tradition, custome, obstinacy, and selfe-conceit the wheeles, contention, and emulation the Horses, and negligence the Coatch-man which doth carry vs into the gulfe of confusion, wherein we are so congealed with the Ice of opinion, that no reflect of the beames of truth hath power to thawe it: through which partiall conceipt, there was neuer any as yet, that taught the truth, could receiue loue or credit, if they did not alledge proofes from the Antients and Elders, for their better approbation: but were esteemed Hereticall, and sowers of Sects, and dissentions, thinking all truth to be included, in the apprehention of former-times. And to reward their paines, and good will in setting forth the truth, they persecute them with malice, and enuy, as false seducers, in teaching new doctrine contrary to their Antient imitation.

Theo. 1. The miserable estate of man.

Obsequium amicos: veritas odium parit.

The preface to the Second Booke.

Wherefore, seeing he that walketh amongst or vpon Pikes, had need to foot charily, and he that goeth an vnbeat path in the desarts and craggy waies amongst Wilde-Beasts, had need to haue a faithful and sure guide; and that in setting forth a nearer way to finde the truth is held new doctrine, and so Heresie, I may be held as bould as blind Byard, to cast my selfe amongst all these dangers, in maintayning such strange Paradoxes, and impossibilities, as they are holden. But yet all this doth nothing deterre me, but rather incourage me, for the seruant not being greater then his Master, I doe not looke for any other fauour then my betters; and therefore to maintaine the truth, I will arme my selfe, (with patience) against the malignant censures of such as are wedded to their owne conceipts, and so condemne me to be a seducer into errors, and a sower of such Heresies in this Vineyard, as heretofore hath neuer beene holden.

Although heresie is not a proper terme yet by application.

Math. 10. Epist: to the 2. Booke.

But to such (if there be any, as I feare too many) I answere that

that I would not haue them deceiue themselues, in holding those Paradoxes, which are true assertions; for this I dare affirme against any gain-sayer whatsoeuer, that this Treatise will teach the true manner of bringing any horse to good obedience, (in what is reason) if it bee read aduisedly, and haue a tollerable and true construction, for I haue collected it by the authority of the best instructers, hauing time the maintainer, practise the worker, experience the controuler, reason the directer, and truth the supporter.

Legere enim et non intelligere negligere est. CATO.

And further, I would haue none to be so cholericke as to accompt me brainlesse (by mistaking my mind through their opbrious opinions) that I should so vnaduisedly shake the foundation of this Art, by making distinctions, according to my fantasie. For I hold that the former grounds are very true, being held in generall, but they are false in their vses and application particular, in that their motions, helps and corrections are not directed by order but by will; and that they are not proportionated according to the disposition of the horse, and in quality and quantity to the time, place and crime, and also in not rightly vnderstanding where to seek for reformation, when there is any resistance, but haue continually wrought vpon the shadow, neglecting the substance, ayming alwayes to reforme the outward parts, neuer respecting the chiefe, which is the inward: for the appetite or desire, is as a *primum mobile*, to command all the other parts in their motions, through which neglect (when they haue fayled) was brought in that false imputation that the nature of the horse was the chiefe obstacle, to ouershadow their owne errors.

The truth defaced by abuse.

Theo. 6.b. 7.c. 8.a. 15.a. 6.b.

Et multis aliys. Cap.

Theo. 3. P. 7.h.

Therefore he that is strayed aside, and doth desire to bee set in the right path, let him but seriously obserue and diligently practise, what is heere set downe without preiudicacy, and hee shall finde, that these are no Paradoxes, but certaine truthes, but hee must take paines to apply one place to another, for it is a great paines for a short time, which being once gained, the pleasure will abate the paine, according to the saying of the Poet.

Ars longa, breuis vita.

If that in Knowledge thou tak'st any paines.
The paine departeth but Knowledge remaines.

Musanius.

And

And further, whereas they thinke that I haue sayled too far already, beyond my compasse, in setting forth that doctrine, to bring any horse to a true pace, or trotte; And that I shall now split my selfe vpon the rockes, by teaching to make the hunter and courser to runne truly vpon the spurre, and also vpon each kinde of earths of what disposition soeuer, they are, for as much as it is holden impossible to those which are swallowed vp with the waues of tradition; yet I know it to bee iustifiable if they bee taught after this method, but then they must not thinke to effect it by their pure and good feeding onely, as many hold, and glory in their knowledge; but first to bring the whole horse to an vniforme motion, in all the parts, to answer to his helps and corrections obediently; for otherwise (as the Prouerbe is) hee shall be better fed then taught; and so, (as a wanton child) will bee stubborne, and ride but when his lust, and after that, to increase his goodnesse and toughnesse, by feeding, as this method following shall instruct.

1. Pr. 28. 35. & 36. Chap.

That is held impossible with many that is hid from their apprehension.

1. Pr. 27. Chap.

Chap. 3.

The order of a good Stable.

THe Stables for all sorts of horses ought to bee made formall and conuenient, and kept neat and sweet, for that there is no Creature (sensitiue) doth take more pleasure in cleanlinesse then they; but the cause that I haue omitted to speake thereof, in this last booke, was because there is no man which taketh delight in a horse, but he will also desire to haue his stable in some sort correspondent; and further, there need not such exact obseruations for the scituation and making of a stable for those horses which are for ordinary vse, as there doth for those, wherein the greatest excellency of the horse and deepest iudgement of the man is to be showne. For if those Horses which are for seruiceable and trauailing vse, should bee daintily kept at home, it will make them so tender, that whensoeuer they shall come to lye in other places, (as occasion shall bee offered) if they haue not the like warmth, and order, it will make them the more subiect to take cold.

No irrationall Creature delighteth more to bee kept cleane then a horse.

The ends to the which horses are trained to be regarded.

But

Neglect heere-in ouerthroweth the whole designes.

But because, there is an vrgent necessity, to haue the stable handsome, warme and neat, for hunting and running horses, for that there ought to be a continuall care had, to maintaine them in perfect state of body, and in the best strength, winde, and courage: I will briefly describe and set forth the manner of erecting a perfect and plaine Stable, without any curious additions.

The scituation of the Stable.

All euill smels surfeits.

And therefore, first for the scituation thereof, it would bee vpon drye and firme ground, so that he may come and go cleane to it in foule and winter weather, neither would there bee any filthy smel, priuy, hogsstye, hen-house, or such like, neere to it, to giue any filthy stench or vnwholsome sauour; also there would be a channell (made currant) to euacuate the noysomenesse of of his owne pisse.

The walls thick.

Likewise, the walles would bee made very thicke, with bricke, or else some other stone, not only to make it strong for being broken downe by knaues, but also to keepe both the excesses of weather from him; I meane, that neither the cold windy stormes in winter doe inuade him, nor the heat of the reflection of the Sun in Summer annoy him, and so hinder digestion.

The Stable close and darke.

Moreouer, it would be made close and darke, that when hee commeth from his labour (and hath fild his belly) he may take his rest as well on the day as the night; and therefore it would bee remote a good distance from the noyse of other horses, which would disquiet him.

Of Planking it. 1. *Pra.* 12.c.

Furthermore, it would haue a window towards the West (if it bee possible) to set open to giue light, whilst he is in dressing, and to let in Ayre at your pleasure, and specially to set open to coole and sweeten the stable, whilst he is forth in ayreing: And for the planchers, although some haue wished to haue the standings paued, I cannot approue thereof, some reasons afore I haue showne, and more I could show if it were needfull; but I hold it the best to haue them laid with good Oaken planckes (two or three inches thicke) with holes bored through them in diuers places, to cause the wash draine through them into the channell, which will keep the litter more sweet and dry, whereby it wil be the more wholsome for his body, and also they will

bee

be more warme and easie to lye vpon, if at any time he chance to spurne his litter from vnder him, by tumbling or waltring him, as many not of the worst horses oftentimes doe.

Besides (as Mr. *Markham* saith) they would bee laid leuell, not higher before then behind, that he may stand of an equall height with all his feete, for if he rest too much vpon his hinder legges it will cause them to swell, neither can he lye at ease, because his hinder parts will bee slipping downe: And likewise the ground behind would be leuell with the Planckes, that if at any time hee chance to goe back, he may stand still of an equall height with all his body: And let the cribbe be set of a reasonable height, that the bottome be not so high as the poynts of his shoulder, that if at any time he be stirred in the stable, he bee not in danger of laming by rushing against it, and it would bee deepe, because that then hee cannot so easily set his feete therein, if hee chance to rise afore; and further, that hee may feed, with holding of his head at a reasonable height, for that will helpe to strengthen his creast, and it would be made strong and the boards closely ioyned in the bottome that there bee no lime nor morter therein, to close vp the crannies, for that is very hurtfull and suffocating for the horse.

The Planchers would be leuel.

The height of the Cribbe.

And let the Rack in like manner, be of an indifferent height, neither too high, for causing him bend too much in the hinder part of his necke, to feed at it, and so cause him to bee withy-cragged; nor yet so low as to cause him bend his necke on the one side, and so spoyle and weaken his creast. Likewise, it would not bee set sloping, but stand vpright with the wall, for that is the best, both to keepe his necke firme, and also to keep his head, and mane cleane from dust, and seedes of the hay, and let the holes for the staues bee pitched some foure inches distance, that when the staues are set in, they may be three inches distant one from another, which is a reasonable scantling, for they will not bee so strait but that hee may fill his belly with ease, nor yet so wide, as to pull the hay out too fast, and so make spoyle thereof: And also the walles on both sides, and afore his head would bee boarded from the cribbe to the racke, to keepe him from gnawing vpon lime, earth, or any such filthy thing (which many Horses will desire,) for that

The height of the Racke.

The distance of the Racke-staues.

Let the walles bee boarded.

that will lye heauy in his maw, and be very vnwholesome.

The loft would not be ioyned for shrinking.

Moreouer, there would be a loft made ouer him, to lay the haye and straw therein, and the boards would not be ioyned, but rapited one ouer another that no dust nor filth fall vpon the Horse (if they chance to shrinke,) whilst his haye is in dusting and shaking aboue. And let the partition be large, that he may haue liberty to tumble at his pleasure, and let there be a conuenient roome in the stable that his keeper may lye by him; for thereby he shall be ready at hand, if any occasion shall happen, especially if it be towards a match; and he may also haue the better iudgement of his horses disposition by the manner of his feeding. And lastly, there would be a presse made, to keep the bridles, saddles, and other necessaries safe, cleane, handsome, and ready, when soeuer they shall be vsed.

The keeper should lie neare his Horse.

Thus haue I set forth the fashion and order of a conuenient and necessary stable, discribing it in a playne forme without any curiosity: to which whosoeuer is addicted, and disliketh this for the plainnesse: there are Italionate fashions set forth to satisfie their selfe-liking humors, but yet this is sufficient to giue content to stayed minds if it be kept sweet and cleane.

Nothing acceptable except it be costly.

Chap. 4.

Of the Trayning a young Colt vp to Hunting and Coursing.

The abuse by custome.

IT hath been, and is still an vsuall opinion of those who haue a young Colt, and would haue him trayned vp either to hunting or coursing, that so soone as he is made gentle to backe, for to trayne him thereto altogether by lenity and gentlenesse, suffering him to goe (in his rake, and gallop) as he shall thinke good of himselfe, neuer vsing him to farther command then he will willingly performe: least he should be too much forced at the first, whereby his courage, and strength might be abated, and lameneſse by straynings might be caused, before his ioynts be fully knit; as if he had still continued in the first state of his originall nature, to performe and shew forth all his naturall

Theo. 9. h.

The euent tryeth the truth.

powers

powers freely and of his owne accord. But what euent commeth thereby, the number of good Horses (in performance,) in comparison to the quantity, or multitude of iades will testifie: and the sequell of the causes will make manifest.

For the efficient cause of making a good, or bad horse, is not so much in his nature, (as it is imagined) but in the Man (although his procliuity, be a great helpe;) (for he is the materiall cause:) and your helps, corrections and motions are the instrumentall, and the apt and willing performance of his actions, is the formall cause, showing the euent of the true or false grounds of Art: for as the ends of all Arts and Sciences doe tend to the most excellent effect and best vse, so the causes hereof doe worke to the chiefe and higest end, that is, to bring a Horse to the best obedience, and most delight for man, which can neuer be effected in a young Colt, if he be continually trayned vp, to doe no more then he of his owne inclination will maintaine: for first, there is such an inherent rebellious nature remayning in him, if at any time he be put to more then pleaseth himselfe (before he be brought to true command,) that he will play the iade, in as much as his doggednesse is rather increased, then subdued; for although he may be imagined very gentle, and to runne very swiftly, when he is by himselfe, or runneth with another that he can command within him-selfe, yet when he shall come to be matched with one that can command him, hee will then fall off, when hee feeleth it nip, because he was neuer at any true subiection.

Theo. 19. [a].

Horse, the Materiall cause.

(1)

Theo. 9. [a].
1. *Pr.* 27. [c].
Theo. 9. [b].

The sequell.

A Horses goodnesse is tried in being ouer held with speed.

Secondly, there followeth a flockish or soft deading in the mouth: for it not being refined by Art, (if he be a free and hot Horse,) he will not be commanded by the hand, and so through his eagernesse, he will runne himselfe off his legges or else choake himselfe in his winde, by being holden so hard vpon the hand, especially if he be put vpon deepe earths, for that his desire is to runne continually after his owne lust, neuer yeelding to the orderly command of the hand, thereby to sob and ease himselfe. And againe, if he be a thicke fore-handed Horse, he will be so heauy headed, that a man can haue no further power to make him yeeld his head, then to hold a Bull by the Hornes, whereby he might raise his foreparts handsomely;

(2)

Theo. 11. [d].
20. [b].

A free horse choketh himselfe by disorder.

A thicke fore-handed horse made dead mouthed by lenity.

20
6
120
23
5
115
1760
4
7040
3
21120
120 Z 5
21120 Z 880
21120
5
105600
x
29
x05600|0(880
x22 |0
x
z
x20 (24
55
x
x55(23
55
33
55
2xx2|0(24
888|0
8
22
46
2024|0(23
888|0
8

ly to cause him to goe freely and easily in his riding: for want whereof he can neuer be brought to any great speed.

And further, sith they are neuer taught the true vse of the spurre, when the free horse hath done what he will of himselfe, if he then be put to the spurre, he will settle to iust nothing: and if he be a sad Horse, one may aswell strike his spurres into a post (for motion) as into his sides, (when he is any thing strained) and so is he vtterly defamed as vnworthy for any further vse then the packe or plow.

Thirdly, when they are thus trayned, their body is neuer knit firme and round, whereby they can haue no sleight in the carriage thereof, for if he be a long sided horse, he may take a large stroke at the first, (so long as he hath strength) but when that fayleth, he cannot be able to bring his hinder parts after roundly, through which hee gathereth so slowly and runneth with such paine, that a round running Horse, though he take a shorter stroake, (if hee runne nimbly,) will beate him out of the field.

As for example, if two Horses be to runne a course of 4. miles, and one of them striketh 23. feet, and the other but 20. feete, yet in regard he that striketh but 20. feete taketh 6. stroakes against the other 5. stroake, hee striking 6. times against the other 5. will strike 120. seete, against the other 115. Now there being 1760. yards in a mile, there must needs be 7040. yards in 4. miles, and so 21120. feete, in which distance running, he loosing, 5. feet in 120. will loose, 880. seete in 4. miles, which you shall proue by multiplying 21120. which is the number third by 5. the second number, & the product will be 105600. which deuided by 120. being the first number, will be 880. feet, as you may see in the margent: which their speeds are in proportion; as, 24. to 23. for as 5. is the difference betwixt 120. and 115. if 5. be deuided by 120. the quotient will be, 24. and likewise deuided 5. by 115. it will be 23. Euen so, deuide 880. which is the difference of the exceesses in 4. miles, by 21120. the complet number, and it will be 24. but deuide it by 20240. which is the lesse exceesse, and it will be also 23.

All which grosse errors, are crept into this Art, vnder the vayle of following the Horse after his owne nature, and many other which I could alledge if it were needfull, but for to clime

all

all the branches that spring from this truncke, would spend too great a time and therefore I passe them ouer, sith these I hope are sufficient to giue tast of the bitternesse and tartnesse these weeds haue brought to this Vine, (being nourished by custome) and to giue a Caueat to such as desire to flourish in this plantation, for letting them get too great a head. But as for those that are growne and festred so fast with them, that they are smothered in them, if I should vnfold euery twist, to set them at liberty, yet they would not hold vp their heads to take fresh ayre. And therefore if these will not perswade them, neither will they bee perswaded, if one should spend his life to reforme them. *Theo.* 5. *Chap.* *Theo.* 6.

Wherefore who so is desirous to auoid these absurdities, and get to themselues, and their horses condigne prayse, let them neuer goe about to traine their Colt for hunting or coursing till hee bee brought to such obedience as hee will answer to their helps and corrections; and that hee can tell how to take his way forward, and haue gained his mouth, and placed his head, taught to stoppe and turne, else if he thinke to erect his worke, before he hath laid these as a firme foundation, it shall neuer be finished effectually, (the manner how, hath formerly beene taught) for the proceeding disorderly, and selfe knowledge is the cause of making so many Iades when they come to bee tryed. *Theo.* 15. 16. 17. 29. 30. & 31. *Chap.* *1. Pr.* 22. 23. 24. 25. & 26. *Chap.*

Chap. 5.

How to bring a Colt to a true Rake.

Likewise there hath beene a neglect in this poynt, (to wit) of Raking, for that these horses haue not beene rightly taught to goe orderly forward vpon their foot-pace, but are suffered to go according to their owne lust therein; esteeming it a thing of such small moment (as it should seeme) that the profit is not worthy of the time to stand vpon it. Want of consideration makes waighty things of small esteeme.

But yet, if it be rightly considered, they shall find that there is as great knowledge to bring a horse to a perfect foot-pace,

as in another lesson: Because that except a horse can demeane himselfe well in this (as hee ought) he shall neither gallop truely, nor maintaine his speed durably, (howsoeuer the contrary may bee imagined;) for that it is the ground of all other partes of Horsmanshippe, (not onely in this but also in any other) as the Gamuth is, for him that learneth to sing.

The necessity of a true rake.

For there must bee as great care obserued to haue him keep his desire in continuall motion, and to carry a firme stayed body, and to haue the motion of his wind to concur with the motions of it, as in any other action or performance whatsoeuer. Only in this there must not be such a precise respect had for the true placing and carying of his head, as in the former, but only to keep it from both the excesses of throwing it vp or ducking it downe, for those horses that vse them, doe neglect that time in the motion of their bodies, whilst they trifle with their heads, yet he must haue liberty to go vpon an easie hand, otherwise the body will neuer be brought to its true length, for the best aduantage, neither in his gallop nor height of speed, especially if hee bee a high spirited horse, and haue his head restraind, hee will hardly be brought to rake coolely, whereby hee will fret and chafe himselfe, and also displace his body, by striuing for liberty, that so hee will not moue his legges orderly as he should.

Theo. 33. 34. & 35. *Chap.*

Theo. 36. & 1. *Pra.* 25. *Chap.*

The feet are neglected whilst the head toyeth.

A restraint of the hand spoyleth a free horse.

For working the perfection whereof, it is meet you should know when your horse hath a true rake, and how to bring him to it, lest you wander out of the way (by ignorance) not knowing when you come to the period thereof, and so rest before you come to your iournies end.

No man can effect truely that is ignorant of the end.

Wherfore know that a horse neuer raketh truely, except hee goe forward willingly and coolely vpon a loose hand, (as if he were at his owne liberty, not hauing any body on his backe,) and that hee keepe the same time with his head (in his going forward) as hee doth with the motion of his legges, as if hee numbred all the steppes hee maketh. Likewise there must bee a true distance of time in the motion of his legges; one following another so orderly, as if foure Belles were rung in a true round, his winde still answering the same motion: And also his

The true order of raking.

All the parts of the whole horse must agree in one time.

his hinder legges muſt follow after eaſily and pleaſingly, ſo that the ſteppe of his hinde foote may reach ouer the ſteppe of his fore-foote, (at the leaſt) the breadth of it; for if he either ſtep ſhort, or but euen with the ſame, then it is a ſigne that he is not brought to ſuch command of all the parts of his body as hee ſhould; and then the inconuenience thereof will bee found, when hee ſhall be put to ſore riding, being haled to the height of his ſpeed, not hauing time to ſobbe; for one error is not ſimply of it ſelfe, but it bringeth forth more. 1. *Pra.* 1. 27. *Chap.* *Theo.* 7. & 16.

And how this is to be effected, becauſe I haue handled the order afore (although not *verbatim*, yet it is to bee referred to this by application) I will but quote the places, and referre the working thereof to your owne diſcretion. For if he hath beene ridden and ordered (from the beginning) as I haue ſhowne, he will haue ſuch an apt carriage, that hee will bee the ſooner brought to his perfect eaſe. Onely note to ſerue him with your motions in due time, quickening and ſlowing them as you feele his deſire to be ſlow or quicke in going; not vſing any violent correction for diſtempring his mouth, and diſlocating his body. How to bring him to it. *Theo.* 33. 34. 35. & 36. *Chap.* *Pra.* 1. 22. 23. 24. 25. 26. & 35. *Chap.* *Theo.* 6. & 9. *Chap.*

But if your horſe bee ſtirring and free, and therefore will not bee gouerned to keepe his head low that ſo hee might rake with a large ſteppe with his fore-feet, as hee ſhould, then let him reſt the moſt vpon the head-ſtraine, and vſe him gently, for that will make him come downe vpon the hand, and lift his fore-feet orderly, and likewiſe if hee will not keepe time with both his hinde legges, or that he will not ſtretch forth his fore-feet largely, ſtay your hand ſtill more vpon the head-ſtraine, and keep your ſeat exceeding firme in your ſaddle thruſting out your legges ſtiffe in your ſtirrops, and you ſhall feele by your ſeat an orderly reformation; for your firme ſeat will keepe his body ſteddy, and the head-ſtraine wil make him preſſe forward and ſo helpe on his leading legge. *Pra.* 1. 36. & 22. & *Theo.* 11. *Chap.*

Chap. 6.

Of Galloping.

Some things must bee omitted for order sake.

VVHen you haue brought your Colt to such perfection in all things as aforesaid, and that hee will rake orderly, then you may goe about to bring him to a true and stayed carriage in his gallop: For although I haue not heretofore spoken of bringing him to his rake and gallop before now, yet you must thinke that vpon necessity you cannot bring him to a true command in the other, but he must sometimes doe them both in his former teaching (though ilfauoredly) or else hee will get such an habituall custome of seating his body, that it would bee a world of toyle to bring him to doe them truely: for the changing him somtimes from one pace to another, is as a preparatiue to make him capable of any: and it will stirre vp his spirits, to make him do that (which he is cunningest in) with better courage and grace. Yet howsoeuer he may be put to any other pace in the *interim*, yet there must not bee had a curious respect of his demeanour, in them all, but onely in that hee is in learning, otherwise it wil bring a confusion to his apprehension, and a loathing to his appetite, if hee should bee continually held to such a strict carriage in them all, for that hee should neuer find ease at any time in going, whereby hee would neuer doe any thing but vpon extremities: if hee should be tyed to doe that thing exactly, which he knoweth not how to performe (in any sort) indifferently.

Variety doth sharpen the appetite.

Note,

A Horse should not bee troubled with more lessons then one at one time.

Wherfore (as I say) when you haue brought the whole horse to such a constant concord in all his former lessons, that hee will doe them according to Art: then you may likewise teach him to carry his body truely in his Gallop, by the like obseruations: whereby hee may haue such a perfect habit, that hee launch not out his body further at one time then another, and that he can command all his integrals with ease, that all his actions may be performed sleightly and durably. Which you shall the sooner doe, if you know what a true Gallop is, and wherein also the

Pr. 1. 33. *Chap.* *Theo.* 4. 13. 16.

Sleight causeth durableness.

the chiefeſt aduantage both for eaſe and continuance conſiſteth. For want of which knowledge, many haue ſimply gone about that which they knew not what to effect; for in that they haue ſeene ſome deſire to bring their horſe to a ſoft hand gallop, (not expecting any more) they preſently haue vndertaken to effect the like, thinking that if they can bring him to gallop ſoftly, or goe two vp and two downe, that he is brought to the higheſt degree that can poſſibly be performed by Art.

Tradition is meere blindneſſe.

Blind opinions.

Which conceipt, if it were true, then euery Butchers Nagge that will gallop betwixt London and Rumford, would parallel the beſt for ſpeed, which thing experience doth confute; for although they may bee tough (by labour) yet there is none of them that hath any indifferent ſpeed to a meane Courſer: For that manner of gallop will cauſe him haue ſuch a tickle mouth vpon the hand, that when you come to worke vpon him to help him in his running, hee cannot tell how to frame his body to reſt vpon the hand orderly, but will lauach forth paſt his compaſſe, and ſo ſpend himſelfe by violence, that it will bee hard for you to keep a true ſeate in his running. And if it bee in hunting, he cannot make ſpeed, eſpecially vpon deep earths to continue, for that there is (as it were) a ſtoppe of his hinder parts, whilſt hee raiſe his fore, and likewiſe of his fore-parts whilſt he raiſe his hinde; in which motion there is a great loſſe of time (which is the true moderator in all doubts.) For as a Ship which is forced to riſe and fall (with the violence of the billowes) cannot make ſo great a courſe in ſo ſhort a time, as when ſhe ſaileth vpon the ſtill ſeas; ſo that horſe cannot goe ſo ſpeedily nor eaſily, that waueth vp and downe in his gallop, as hee that goeth vpon a ſmooth motion.

Abſurdities confuted.

Theo. 4. Chap.

Time a true iudge.

A Simile.

But the beſt gallop for eaſe, truth and ſpeed, is to haue his body firmely knit, and all the parts to moue ioyntly together forward in his motion, to goe ſmoothly, reſting pleaſingly vpon the hand, and though that the fore and hinder parts riſe and fall a little, when hee gallopeth ſoftly, yet they muſt be ſo knit that the faſter hee goeth the leſſe they riſe and fall, and when hee is at his full ſpeed, to haue his body (in the meane motion) to deſcribe a parallel line with the ground, not letting any two of his feet to riſe or fall together, but as his body is alwayes moving

What a true Gallop is.

An imaginary line paſſing through his body and chine is the meane motions.

uing forward, so his legges must be alwaies one setting afore another, whereby his body will glide forward with great facility, both for himselfe and his Rider: and he will rest so pleasingly vpon the hand, that his head will be a meanes and helpe to keepe your body firme: and likewise your hand a meanes to keepe his body steddy, and to helpe it (by your body) if at any time hee shall desire to ouerlash himselfe, (through eagernesse) whereby you shall both agree together as if you were but one subiect.

Note.

Theo. 18. 2.

Aduantage of his motion for speed.

And for the aduantage of his speed, it is not in the fast vsing of his legges, (although it may seeme so to the eye,) but in the true rellish of his mouth, and the apt carriage of his body, for if they two be truely commanded, then his legges vpon necessity must needs performe their office, for his hinder parts will gather so roundly within his fore parts, that they wil stretch themselues so farre forward as Art and Nature can extend. The effecting whereof I haue quoted in the last Chapter, and may also be reduced to this, by fit application, they being the true grounds of the whole Art: onely in generall obserue, to keepe a true seat, to helpe the Horses hinder parts, (if at any time they shall slake,) and apply your helps, and corrections, according to the instant occasion.

The comming on with the hinder parts causeth on the fore parts.

Theo. 12. x. 13,

Chap. 7.

What Pace is best for these sort of Horses.

An abuse through custome.

IN my iudgment there hath beene also another great neglect in this Art, in that there hath beene no geater care had to giue a Colt that Pace at the first which might bring him to his highest perfection, both for speed and toughnesse, but suffer him to goe after his owne irrationall appetite so long, that he will not be brought to any such carriage of his integralls, as might bring him to such excellency as those ends would wish. In which my assertion, although I may seeme to discent from others, and so some may belch the malice of their preiudicate opinions against me, for following my owne fantasie and reiecting

2. Pra. 4.

ing the generall iudgement of so many antient and wise practitioners in this Art; yet I dare be bould to set it forth hauing the truth to backe me as a sure fortresse: and experience to direct me as a most liuely and perfect teacher.

Trueth is found by experience not by authority.

But to the point, there are some which erre herein; for that they make no account of any Pace; but so soone as their Colt is once backt, he is straight put to his rake, and from thence to his gallop, without respect of any other conditions: as if there were immediate notices, or vnderstanding of things naturally ingraffed in a Horse to know the mind of his Rider, without knowledge of some mediate or second meanes. 2. *Pr.* 4.

And againe, there are others that are stayned with the same pollution, although not so grosly, which thinke that a Horse hauing a naturall good Trot, or Pace, is the most speedy and tough; to both which obiections, because I haue touched them in the two last Chapters, (and in other places) I will not stand to make any large discourse, but onely to let the gentle Reader see light to finde the truth, like a candle in a lanterne. For this I hold, that no horse of himselfe wil performe what soeuer to the highest of his nature: except Art be thereto adioyned: which I proue thus.

Whether a naturall Trotter or Pacer be best for speed.

Theo. 2. & 3.

No Horse that hath not an apt motion and carriage in the whole *integrum* (by Art) can of his owne inclination haue the best speed and toughnesse: But naturall going Horses cannot haue any apt motion, and carriage (without Art) in the whole *integrum*.

Celarent.

Therefore no naturall going Horse, of his owne inclination (without Art) can haue the best speed and durableness.

The Maior is proued by the whole tractat of this Booke, for that all Horses hauing an inherent rebellious disposition in them successiuely by generation, (by reason of the transgression) they will not frame themselues of their owne accord freely, and obediently, to doe that which remaineth in them, but they will still retaine something for their ease, except they be reduced to obedience, by Art, without which the whole subiect cannot be brought to such a concord in carriage, and motions, as shall yeeld the best aduantage both for speed and toughnes. And the Minor is proued by the vncertaine carriage of those

The *Maior* proued.

Theo. 1. 2. 3. 5.

1. *Pr.* 23. 24. 25. 26. 27. 28. 37.

2. *li.* 1. *et alijs locis.*

The *Minor* proued.

Horses bodies, which goe after their naturall inclination, for a Horse hauing no intelligence but sensitiuely, if he be suffered to goe after his voluntary motions, he not hauing any inorganical actions, intellectiue of the mind, to giue him notices of any thing, without some organicall instrument, will not performe what his ability is able, as man will doe, because of his ingendred and bred notices, which are the organs of Arts, and therefore whosoeuer thinketh to bring his Horse to perfection, by trayning him after his owne will, is like to haue as good successe, as he which thinketh to direct a shippe to any port, by stearing the helme without knowledge or help of the compasse or card.

A Horse hath no intellectiue mind.

An apt Simily.

The difference betwixt man & beasts.

For the apprehensiue faculties are the difference of man from brute beasts, he hauing notice of many things in his organicall, or spirituall actions, which are ingendred and bred in the heart, he apprehendeth vnderstanding, knoweth and iudgeth of things as well vniuersall, as singular: by reflexion, that is, by considering, and examining things done or deuised. Whereas brute Beasts (in which *species* are Horses) doe onely apprehend, by the sensitiue intelligence, of singular and simple obiects. Wherefore seeing man hath primary knowledge in the minde immediatly being inorganicall, therefore he must (by his experience gotten by externall things, perceiued by the exterior senses) bring the Horse to such obedience in apprehending the desire of his minde, that he will voluntarily yeeld thereto: for the body of the man working according to the desire of his minde, it must conuay that intention to the Horse by his helps and corrections, which are as organes to confirme the sensitiue intelligence of the Horse, that thereby he may know what to doe, he not doing any thing aptly but by immediate or secondary causes. Which propositions being cleare the conclusion standeth good.

Theo. 4.
ibid. 4.

Mans knowledge is confirmed by experience in externall things.

The conclusion perfect without proofe.

By all which it is apparent, that not any Horse what Pace soeuer he hath, whether he be a naturall Trotter or Ambler, can goe truely indeed, except he be reduced from his naturall disobedience, (by Art) howsoeuer he may be iudged to goe well, but this fallacy in iudgment proceedeth, in that the soule iudgeth not of externall things but by the interior, or exterior senses, and so if these haue knowledge to giue sentence of things aright,

Sab: Fox de Arist. et Plato. consention. li. 5. 2.

aright, then the soule pronounceth senceerly; but if they erre, then the soule giueth sentence according to their information: not that the mind doth erre of it selfe or primarily, but by accidence, being obscured by the thicke mist of ignorance, by corruption. Which *Sabious Foxe*, maketh manifest by an example of *Aiax*: whose interior senses (being moued by the braine) erred, and were not able to discerne betwixt externall obiects through the braines distemperature: and therefore hee ranne vpon herds of sheepe, which hee thought to be *Vlisses* Souldiers, and killed a Ramme supposing that hee had slaine *Vlisses*. And yet notwithstanding all this, his soule iudgeth vprightly, that manifest iniuries is to be reuenged, but his interior senses erred, and were deceiued, by meanes of obiects of the exterior senses, in that they attracted vnto the mind colourable similitudes, and images. And the like instance may be giuen by the blind man in the Gospell, that Christ restored to sight, *For at the first he saw men walking like trees*, which error was not in his mind, for if it had not been hindred by the exterior senses, it would haue censured truely, but the cause was that the optick nerue was not yet perfect, (which is the organicall instrument, whereby the exterior obiect is conueyed to the interior senses) and thereby his mind erred in iudgement, he giuing sentence, according to that euidence the interior senses did receiue.

Intellectiue and sensitiue senses obsured, by the distemperature of the braine.

Mark. 8.24.

The minde doth iudge according as the sensitiue part apprehendeth.

And in like manner, those Horses that are said to goe well of their owne naturall voluntarinesse, the mind iudgeth it so, not because it is so, but in that the interior senses are obscured with ignorance, whereby there is an impediment or let, that the minde cannot iudge rightly of the Horses going, as it would, if better notices were giuen by the intelligence sensitiue to see, and apprehend when a Horse runs well indeed; for this I know by experience, that I had rather bring a Colt that cannot tell how to goe at all, to goe well, then one of those which fare accounted to goe well, for as much as they haue but a voluntary command, and therefore they haue neither apt carriage, nor any true obedience, so that they haue neither nimblenes for speed, nor sensitiue obedience, to increase toughnesse, whereby in that, they cannot tell how to demeane themselues for swiftnesse, nor in this, they will runne no longer then they shall feele ease

A thing oftentimes is not so indeed as it seemeth. *Theo.* 4. 1. *Pra.* 27.

No Horse hath true riding except he answere the spurre.

ease for if they be ouertopt with speed they will sattle suddenly, because they were not brought to true obedience by Art, and
Obiection. therefore I conclude, that a true artificiall Pace is the best for either hunter or courser both for sleight, toughnesse and speed.

But whereas it may be obiected, that the Pace is not so appertinent to these Horses, (especially for coursers) for that many
Answer. running Horses are voyde of any good Pace (either for Trot or Amble,) and yet so speedy that they can hardly be bettered.
Theo. 4. c. I answere, it is true in some sort, that is, being compared with those Horses, which are trayned (as they are) vpon false grounds,
(n) being iudged by the deception of sensitiue apprehension, and
In contrarijs, contraria magis eluceſcunt. not by the inorganicall operation of the minde, (and so it is holden that one Horse cannot haue both speed and toughnesse) but if they would yeeld to reason, that they haue a relation one to another, and so seeke a reducement by Art, they should
2. Pra. 2. finde the contrary: for that one Horse so trayned, will make iades of three of the other: and yet no fault in the Horse, (being sensitiue) but in the man (being intellectiue:) for if those Horses which haue that procliuity to swiftnes (naturally) should be maintayned by art, they would farre exceed the other both in speed and toughnesse.

Wherefore seeing the glory of many famous Horses is much
Theo. 1. darkned, by the deceiueable obiects of the senses, because the soule or mind cannot giue iudgement of the truth, through false euidence: I will giue that partition wall one rent, whereby the interior faculties may the more clearely see how to distinguish the truth from error. For sith no Horse of himselfe will either goe truely, nor come to the height of his speed and goodnesse without Art; therefore those Horses which are
Barbara, brought to a true Pace by art, will haue the best speed and durableness, which I proue thus:

All those Horses which haue the trueſt and apteſt cariage in the whole subiect, and haue a naturall procliuity, are most swift and durable.

But all true artificiall Paced Horses haue the trueſt and apteſt carriage in the whole subiect:
The *Maior* proued. *Ergo*, all true artificiall paced Horses hauing a naturall procliuity are the most swift and durable.

The

The Maior is proued, for that through the fall there is ſuch an inherent rebellion in them, that they will not performe that which is required, except there be obedience gained in the whole Horſe, (by Art) ſo that he hath his proper and true motions; and that he will obey the minde of the man: for ſo they will both agree in one, as if they were one whole and entire body: becauſe the reaſon of the man can ſo proportionate the ſtrength and courage of the Horſe, that he will be as a ſteward ouer his ſenſuall deſire, and neither ſuffer him to launch his body out of compaſſe, nor ſpend himſelfe, (through his eager deſire) more then ſhall be requiſite for the time, ſo that he will haue both ſtrength and luſt to vſe when it ſhall be moſt needfull. But contrarily, if he be ſuffred to goe after his owne will, then he will be voyde of command, through which, when any idleneſſe poſſeſſeth him, he will make no good courſe that day. if a mans whole eſtate (as oftentimes it is) ſhould be hazarded vpon it. But when it falleth out otherwiſe, to free themſelues from this groſſe imputation, they haue alſo another cloake to couer their ſhame; and that is, a Horſe will make a better daies worke at one time, then at another. But I dare ſay, that if a Horſe be brought to true obedience, and that he is (as he ſhould be for a match) in perfect ſtate of body: (otherwiſe he is more fit to ride vpon an Aſſe, then a Horſe, that will attempt to bring a Horſe into the field, to vndoe many a man, through his will) he will at any time, ſhew forth his willingneſſe to the vtmoſt of his power. But I had almoſt forgot my ſelfe, by laying open the inordinate affection of ſuch as will hazard the vndoing of themſelues, their wife, and children: rather then they will haue their Horſe ſtrayned, or cauſed to doe more then his owne will is conſenting vnto.

Theo. 2.3 4. 18.30. 1 *Pra.*25.26 27. 28. 29. 30. 36. 37. 2.*Pr.*5. & 6. (P)

Liberty bringeth idleneſſe.

Many paies too deare for this garment.

Againe they couer their ignorance with a worſe, alledging the horſe was ſicke, for ſooth.

And yet further if he be ſuffered after his owne will or deſire, then he will haue the predominancy ouer the man, and carry him as himſelfe luſteth, for which if he be croſſed, he will either doe iuſt nothing, or elſe runne away, and ſo reſemble the prodigall vnthrift, that being led by his ſenſuall appetite, ſpendeth more in a day then by reaſon would require a yeare, and lauiſheth ſo much when he is young, that he hath nothing to maintaine him in his age.

The Horſe rideth the man and not man the Horſe.

A ſimile. *Theo.* 20.

And the *Minor* is proued, in that Art bringeth command by obedi-

The *Minor* proued.

obedience and so the whole Horse, both in his interior and exterior parts, is in subiection to the man, or otherwise hee could neuer bee brought to such a true pace as Art requireth; that is, to haue all his body moue at one and the selfe same time, and which motion also to agree with the antecedent and consequent, to giue the best aduantage both for speed and toughnesse, for as one cannot passe from one extreame to another, but by the meane, so no horse can goe from his pace to his gallop, as he should, but by a meane. Now that meane should also agree with the same motion to both the extreames: As it is in Geometry, that from two points there may be a straight line drawne, to signifie vnto vs that there must be a motion from one limit to the other, and that motion must bee equall to the two excesses, and agree to the same; for as that line is the direct motion from one poynt to the other, and agreeing to the same, so a true artificiall pace is the meane motion from one of the said excesses to the other, in that it hath the best concord and agreement to them: For as a true rake requireth an apt and true motion for the nimblenesse of the legges, and constant carriage of the body, to continue without flexiblenesse, and the gallop also to haue the like motion to moue forward orderly: Euen so that pace, which is betwixt them, must haue the like concord to them, which cannot bee in any pace so aptly, as in a true artificiall pace, because the true rake is an introduction to a true pace, and this also agreeing to the motions of a true gallop; for what horse soeuer will maintaine a true motion vpon his pace, and goe fast or softly thereon at command, hee will also doe the like vpon his Gallop, both swift and slow.

All the body should agree in one.

The first of the grantable requests.

Pra. 2. li. 5. Chap.

Pra. idem 3. Chap.

Pr. 1. li. 36. Chap.

Theo. 4. Chap.

Thus the maior and minor standing perfect, the Conclusion must necessarily follow, for because if there bee a true respect had of both those paces, there must needs be a third, although heretofore nothing at all regarded, for a true rake, cannot goe so fast indeed (howsoeuer they may speake in wordes) as to extend to a gallop; nor a true gallop cannot goe so softly, as it shall not need the helpe of a third; for if the rake extend after three miles an houre, the hinder parts, will be lash, and if the gallop bee slower then after foure miles an houre, it will bring

The Conclusion.

The Proportion betwixt a rake and a gallop.

bring no apt carriage for speed, in that the fore-parts will be rayſed too high, which motion is contrary to Art.

Obiection. And whereas it may bee obiected, that the bringing a horſe to his pace, doth vtterly ſpoyle all his other paces, and abateth his ſpeed: I anſwer, the cauſe of that abuſe is not in the Art, but in the abuſe of vſurped Profeſſors; for there is no ſuch repugnancy in it, that it ſhould decay nature, but repaire it: for it (in the true vſe) bettereth all, for he will goe ſo ſmoothly with his fore-parts, and follow ſo roundly after, with his hinder parts, that he will glide forward with ſuch facility and aduantage, as his height and length can maintaine, in that his appetite or deſire ſtill worketh forward, which vrgeth on the body, and the leading legge maketh way ſo orderly, that hee will ſhoot forward faſt or ſoftly, as the motions of the man doth direct him.

Answer. Theo. 3. Cap.

Th motions of the man motions of the man moneth the appetite, and it the body.

But if hee bee brought to this pace by diſtemperature of the hand, then hee will runne hye both with his head and fore-parts, and ſo indeed although hee may bee ſpeedy for a time, yet hee cannot bee durable, nor gallop with eaſe vpon deepe earths, and ſo ſpoyle his ſpeed, becauſe he cannot ſee his way, to vſe his feet rightly, and through his eager deſire in going, hee will preſſe ſo hard vpon the hand, that hee ſpendeth his ſtrength and wind as well by ſtriuing therevpon, as hee doth with the violence of his running, wherby his ſpeed and toughneſſe is ſo ſoone abated, not finding any eaſe; and by that meanes hee ſtriueth with his fore-parts, and beateth himſelfe with lifting his fore-legges ſo high, that hee looſeth time in his gallop, and is forced to bend his necke ſo farre backe, that he choaketh himſelfe with his owne winde, in that his throple doth bend compaſſe like a bow, and then to excuſe this abſurdity alſo, the fault is in the defect of nature, and ſay that hee is Cock-thropeld, & therfore cannot haue wind to performe that which is deſired, as if Nature did not vſe an orderly number in her compoſition, eſpecially in euery perfect ſubiect.

The abuſe of the hand cauſeth high running.

Theo. 20. Pr. 2. li. 6. Chap.

The cauſe of bending the Thropell is not iin nature, but in the man.

Pr. 1. li. 25. & 34. Chap.

Now a true pace is not onely a meanes to increaſe ſpeed, and toughneſſe for the Courſer, but alſo it is very neceſſary for the Hunter; becauſe thereby he will goe at eaſe into the field, both for himſelfe, and his maiſter: And when hee hath done his

A pace is neceſſary for the hunter.

dayes

dayes worke, and is wearied with toyle, hee will come homeward so easily vpon his pace, that hee will coole himselfe very temperately, before hee come home, and also his master and hee will bee much refreshed by the same, that they will neither of them be so stiffe, when they are cold, as they would bee if they should coole sodainely, by comming soot-pace, or else take their rest sodainly after heat.

A naturall Courser may bee made very seruiceable both for hunting and running.

And therefore a naturall pacer is not altogether to bee reiected, neither for a Hunter nor Courser, if he be truly brought to obedience, and haue an apt carriage (in his motions,) both of head and body: For I haue brought a naturall pacer, which hath beene a deepe and hard rouler, so that hee could not tell how to gallop, or goe any pace, after the rate of twelue miles an houre, and also so extreame sadde that one might as well haue stricken his spurres into a post as into his sides for any motion; and I haue reduced him to such an obedient quickneſſe, that hee would answere the Spurre as freely at the latter end of the day, as could bee wished: And also to such speed, that no ordinary horse could bid him ride; onely by reforming his naturall going to that carriage and motion, as if he had beene an artificiall pacer.

Pr. 1. li. 36. Chap.

Chap. 8.

Of what Age a Colt should bee, before hee bee put to sore labour.

No true iudgement vpon false euidence.

THere is yet another vaile, which custome hath spred before the exterior senses; so as the soule is hindred from iudging the truth, including vncertainties within the limits of a certaine time. For it is generally holden that there is not any horse that should be put to any sore labour, or be straind to the height of his speed, before hee be sixe or seauen yeares of age, which is a tradition holden from the opinion of the Ancients, following the naturall ability of the horse so farre, that they strayed beyond the bounds of their knowledge in this Art, and then to excuse themselues, affirme that no horse can bee able

One error bringeth forth another.

able to performe any matter of ſpeed, or toughneſſe, till hee come to thoſe yeares.

Which opinion is not much vnlike the iudgement of many Farriers, that when they vndertake to cure a ſtraine, adminiſter ſuch things as they conceipt, and then (finding ſmall effect) counſelleth that he ſhould runne a certaine time; during which running, time cureth that which their knowledge could not performe: Euen ſo, when they haue found that they could not effect their deſire (by their grounds of Art) before ſuch a time, they ſuggeſted this ſuppoſition; whilſt (in the *interim*) time worketh more vpon the horſe then their Art. An apt Simile. *Theo.* 17. *Chap.*

And further they ſuggeſt (to preſerue their reputation) that if hee ſhould be put to ſore labour and toyle before he come to thoſe yeares, it would bee a meanes to hazard ſtrainings, and the putting out of ſphints, ſpauens, curbes and ſuch like; for that his ioynts are not firmely knit, nor hee come to his beſt ſtrength and courage.

To which opinions, I aske whether they haue not ſeene ſome one horſe of younger yeares, beat the aforeſaid horſes which haue beene dandled withall till that age: Which if they haue, why might not they alſo haue performed the like if they had beene trained by the true Art? But if they haue not, then they are to bee condemned of a preiudicated opinion, to hold that which they haue no reaſon nor experience for; for I know there is not any that hath made experiment heerein, but they haue ſeene the contrary, or elſe their obſeruations haue beene very weake. A horned queſtion. A younger horſe beat the elder.

But I heare ſome obiect, that all horſes are not of like conſtitution, and ſome haue abler bodies then others, and ſo come ſooner to the maturity of their goodneſſe; but yet no conſequence that others ſhould doe the like. I anſwer, firſt this maketh a contradiction with the former allegation, for they hold it as a generall cuſtome, and then if there be any that is of ſuch procliuity, they are exempted from that generality, and then thoſe horſes if there be an intermiſſion in their proceedings, that they bee not followed according to their inclination, it will cauſe a loſſe of time, if they ſhould bee neglected till the accuſtomed time, whereby their towardneſſe will bee hindred *Obiection.* *Anſwer.*

through

There is no stay in the agitation of the interior powers.

through a soueraigne liberty, they not being suffered to goe forward, but are still kept in a stay, get such an idle habit, that they decline from their towardnesse, to a wilfull stubbornnesse, through this restraint, in that they are thought too young, for seeing they are letted in going forward, they must needs goe backe; for it is a Maxime, that not to goe forward, is to decline; so that they will hardly be brought after to their best perfection: in as much as their apprehension, is intelligence sensitiue, they feeling ease so long together, thinke that to be the perfection of their labour: and when they shall be put to more then they were vsed vnto, they will presently giue it ouer in the plaine field, not being vsed to sore labour before, which is the cause of so many trayterous and false hearted Horses.

(d) The senses iudge according to the kind of action.

Idle trayning causeth false hearted horses.

And further, it is a great darkning of their glory, for if they which are so prone by nature were well followed by true Art, without question, they would sooner come to commendable performance, then they which haue not such naturall towardnesse, and then when Art and Nature had displayed the glory of their lights; the splendor thereof would be so glorious, that all other, would be combust that came within the reflect of their beames; and in that respect would farre exceed the other both for time and goodnesse.

An *Allegory*.

But contrariwise, if those which haue not such gifts of nature be not protracted, but reduced, (without intermission) by Art; they may come to better these, which are neclected at the first, (for it is often seene the most vnlikely Horse, to beate the more likely) but if not; yet they may be brought, to that height (in as short time) as the ability of their bodies can maintaine, hauing a willingnesse to doe that they are able, both for speed and toughnesse.

Theo. 2.

Whether sore labour be the onely cause of these infirmities

And againe, I would know, whether there hath not beene many Horses, which were neuer strayned young, (by sore riding) which haue beene subiect to splints, spauens, curbes, and such like, which if they haue, then that is not the cause of such infirmities, (as there are many:) but the cause of them naturally is through the impurity of the seed, whereof they were generated, and therefore being so subiect to them, their griefe will increase (by labour) of what age soeuer. And likewise

the

the ſame demand may bee, whether that ſtraynings, are onely proper to young Horſes or no; which if not denayed (as experience maketh plaine) then the cauſe thereof is not onely in ſore labour; but rather, through the improper cariage of their body, and the vnapt gouernment of the head, ſo that they cannot handle their legges nimbly.

Whether yong horſes are onely ſubiect to ſtraines.

Theo. 35. 36.

Wherefore, theſe opinions are but inordinate affections, that many carry to their horſes, in ſuffering them ſo long at the firſt, (both in their firſt backing, and afterward in their trayning) that ſome haue loſt their liues, (which I ſpeake to my hearts griefe, being them whom I heartily affected,) rather then they would ſeek to diſpleaſe their colt to gaine obedience; And others haue hazarded their whole eſtate (to the great loſſe both of them-ſelues, and their friends) rather then they would put their Horſe to any thing more then hee would doe of him-ſelfe: following vncertaine grounds of time, and the Horſes nature, ſo long, that they haue had iſſue of their certaine eſtate, being conuicted by a certaine euidence, which certaine time, and truth did giue ſentence. In the which ranke, I my ſelfe haue formerly marched, till experience did ſound a retreate, being maymed with the ſhot of fooliſh had-I-wiſt, which I will ſet downe (as a caueate) for future impes that ſhall flouriſh in this Vineyard, leaſt they fall in the like relapſe, and likewiſe buy their experience too deare. Which though it be rude, I hope it will not be diſtaſtfull to ſuch as are willing to be inſtructed, in that they make profit, by mine, & many moe loſſes.

Note.

The Earle of Northumberlands Horſeman.

No good concluſion can follow vpon falſe grounds.

Fælix quem faciunt aliena pericula cautum.

Young riding not the cauſe of flowneſſe or lameneſſe.

For (in running a Bell match) I was neuer more ſhamefully beat, (in my life) both for ſpeede and toughneſſe then I was with a foure yeares old nagge, (which, was hunted very ſore all that Winter: (and yet was ſound in euery part, of the whole Horſe;) which was the firſt inſtance I had to awake me from the ſlumber of this Strennicall opinion. And afterward it was my happe to runne a match againſt a fiue yeare old nagge, (of a midle ſiſe,) being almoſt but new backt, which had ſuch an exceeding naturall ſpeed, that (if Art had beene ioyned anſwerably to his inclination,) he could hardly haue beene paralleld betwixt the North and South, of which Horſe I did afterward note his proceedings, (being much conuerſant with the

One of maiſter *Launcelot Carletons* race.

Gentleman that did owe him:) and so I found by the euent, that his naturall procliuity was much hindered by his trayning. For there were three other young Colts trayned vp with him, which at the first not any of them was able to command him to ride (he being so very swift:) by the which they were continually held to the height of their winde and speed, whilest hee ranne (euery breathing course) within himselfe: by reason of of which sore labour, (although they were but Colts,) they became so well winded, that in one Winter they all would beate him, in that he ranne alwaies within himselfe, so that hee lost the aduantage of his body, whereby his speed was abated, and he became so thicke winded, that when he felt it once nip, he would giue it ouer, and when he was put to the spurre, the more he was spurred, the more he setled: and yet at the first he would haue answered the spurre very obediently: through which liberty, he became so idle, that he would not stretch forth his body, but lost three or foure foot at euery stroke.

True trayning causeth good wind.

Feeding doth not make a good Horse except Art be assisting.

Which when I saw, I was desirous to examine the cause, (for my further experience) but when I had approued, I found it to be in the manner of his trayning, for (as the prouerbe is) he was better fed then taught, (although the Gentleman was reputed an excellent horseman) for he had neither carriage of body, nor tellish of mouth, fit for a horse that is for that vse or end. Which when I had reformed, (in short time) I brought him to ouerrunne all the aforesaid horses; and afterward wanne a Bell course, against sixe Horses, contrary to the expectation of all the field: which thought it brough an admiration, yet it was coloured with that old saying, a dogge hath a day, and that was his day to runne so well. But it is strange that a Horse should haue but one good day in all his life: for he neuer made the like course after, but the reasons thereof I will omit, least I should dull the eares of the Reader, with such a rude & prolixe discourse. Which circumstance (louing reader) I haue set downe (as I say) for thy better instruction, least thou shouldest rely too much vpon former traditions (as I haue done) and so be inthralled, and intangled in that net. And therefore, to keepe thy selfe free from that snare, hold no mans opinion authenticall, further then reason, and experience shall induce thee.

There is no error that hath not some vaile to couer its shame.

Note.

Where-

Wherefore ſeeing (as I haue ſhowne) that young Colts haue beat old horſes, and ſuch Colts as haue had a better inclination, haue beene made worſe, and thoſe which haue had a worſe inclination haue beene made better, and that the withholding of them from their true exerciſe, (till ſuch a certaine time) bringeth a habit of idleneſſe, and encreaſeth rebellion, in not being kept in ſubiection, but (as a wanton child) will doe but what them luſt, ſo that they will neuer ſhow forth their greateſt grace and glory; let none, that will not reſpect the pleaſing of their Horſe more then their owne profit, or the truth, regard ſo much the time, as their Horſes inclination, following his towardneſſe, by Art, and practice, and thereby he ſhall bring his Horſe to his higheſt perfection.

Delaies are dangerous.

Senſitiue creatures regard their owne eaſe more then glory.

Chap. 9.

The firſt ordering of a Hunting Horſe.

IF you take delight in this noble ſport of hunting, either for the helth of your body, (by riding, and ayring,) or for the delight to ſee the Hounds Hunt, or elſe for the trayning of your horſe, to finde the excellency of his goodneſſe, and indurance; for the better obtayning of your deſire, I would wiſh that he ſhould firſt bee brought to ſuch perfection (in all the former leſſons) by Art, as hath beene dilated: and then to adde thereto the order of diet by feeding, that thereby hee may come to the beſt worth that is within him. Therefore when you haue wayed your Colt ſo, that he knoweth how to behaue himſelfe as he ſhould in true obedience, which you may doe in a quarter of a yeares practice, after he be firſt backed. Then you may (for his better encreaſe of courage, and ſtrength) if it pleaſe you, put him to graſſe, and ſo let him runne all ſummer, from midde May, till *Bartholomew*-tide, or at the leaſt, from the middeſt of Summer till that time, for then the weather is too hot, to giue him ſuch exerciſe as he ſhould, which if it be otherwiſe (being rightly conſidered) it doth more hurt then good, and ſo better to be idle then ill imploied, although ſome loue to be practiſing, allbeit be without knowledge or reaſon: but the fruits they

1 *Pra.* 22. 23 24. 25. 26.

2. *li.* 5. *&* 6.

1. *Pr.* 27.

Note.

reape thereby is answerable, being as good neuer a whit as neuer a deale the better, nay oftentimes the worse, in regard of the errors that come through neglect.

The time to take your horse into the house.

Wherfore your Colt hauing runne all Summer till Bartholomew-tide, at which time (as it is generally holden) let him bee taken into the house, because the weather (in the day) waxeth somewhat coole, that hee may bee exercised, (though hee bee fatte) without danger; and the grownd (likewise) beginneth to bee cold and soft, (except great drought) so that hee will not heat nor beat his legges: And also the grasse at that time looseth his nourishing sappe and moysture, so that the nourishment thereof concocteth to raw crudities, whereby the flesh they get afterward is not naturall nor sound, by reason that the nights then begin to be long and cold, which is an enemy to the horse, and abateth as much lust in the night, as he getteth in the day.

Long and cold nights are not naturall for a horse.

When to cloth him at his first housing.

But whereas it hath beene holden, that a horse should not be cloathed nor dressed for two or three dayes, at his first housing, I see no reason (but custome) to induce one thereto: Wherefore because it is a thing of small moment, and turneth to no great profit or losse, I will sleight it ouer, and leaue it to mens phantasies as indifferent.

The nature of wheat straw.

1. *Pra.* 7.

And for his food, whereas it hath beene vsed, to giue wheat straw (at his first housing) to take vp his belly, I am contrary thereto, for it being hot and dry according to the nature of the horse, will dry vp his body too much, and inflame the liuer with heat, which will cause a distemperature in the blood: and also make his body costiue, both by the dryenesse thereof, and also in that the dung will bee retained so long in his body, that it will heat of it selfe, for want of such full feeding as would expell the excrements, according to the inclinations of his nature.

Naturall feeding doth best satisfie the appetite.

Wherefore, if you desire to keepe your horse in perfect state of body, feed him with such food as is best agreeing to his nature, good, old and sweet hay, yet if it be somewhat rough, it is not much materiall, (especially for a full feeding horse) for hee will eat of that more sparingly, if he haue any reasonable proportion of prouender. But if you see hee feed too fast vpon hay, if you mixe or blend it with a third part of wheat-straw, it will not be much

much amiſſe; and let moderate exerciſe (morning, and euening) doe the reſt that wheat-ſtraw ſhould haue done.

Thus being taken into the houſe, you ſhall rub him all ouer his body with a hard wiſpe, and ſheare his iawes, head, and eares, and cut away the ſuperfluous haires from his muſle and eyes; then take out his yard and waſh it, clenſing all the durt and filth from his ſheath, that is gathered by his Summers running. Then let his feet bee well opened betwixt the quarters, and the fruſh, (for hoofe-binding) and let him bee ſhod handſomely, the ſhoos being made according to the forme of his hoofe. All which diuerſities, becauſe Mr. *Blundeuille* and Mr. *Markham* haue intreated of ſufficiently, I will not ſtand vpon them heere, but referre thoſe which are deſirous to be further ſatisfied therein, to their workes: Onely during the time of their training, let the webbes of them bee neither too broad nor too narrow, but of a meane ſcantling, about the breadth of a full inch, being ſtrong, with ſloped ſpunges, neither ſet ſo cloſe as to bruiſe his heels, nor ſo open as he may clap one foot vpon another if he chance to ouer-reach, and ſo either pull off his ſhooe, and breake his hoofe, or elſe hazard a ſtraine, (hauing one foot faſtened vpon another) or ouer throw both man and horſe.

How to order your Horſe at his firſt taking into the houſe.

Of Shooing.

Then you ſhall cloath him with a ſingle cloth, made of ſack-cloth, and let the ſurſingle bee ſtopt round with wads of ſtraw, both for eaſe and warmth; for that ſingle cloth will be ſufficient for him, at his firſt comming from graſſe, becauſe hee is as yet vſed to coole ayre, whereby hee will not be in much danger of taking cold, and the weather alſo at that time is ſomewhat warme: but after, you ſhall adde more cloaths to him, as you find the diſpoſition of the ayre and the temperature of his body.

The manner of clothing.

But heerein is to be condemned a rancke of ignorant horſemen, who if they once get the name of keeping a hunting horſe, will oppoſe their iudgment againſt the beſt, & will lay on many cloathes without diſcretion or reaſon, thinking that their place ſhould giue an approbation for what they doe, although they are ſo blinded with ignorance, that they cannot ſee their owne errors and hurt they bring. For if a horſe haue many cloths clapt on him without need, they will keepe him ſo hot that he will ſweat too violently, and ſo make him faint, and take away

Ignorance bringeth no other fruit then abuſes.

The abuſe of many cloaths.

his stomacke, and also he will be the more apt to take cold vpon the least occasion that shall be offered.

How to know when to increase clothes vpon your horse.

Therefore (as Mr *Markham* saith) if you see that his coat, be slight and smooth, then you shall cloath him with a single cloth, and as the weather waxeth colder, that his haire begin to stare, about his necke, flancke, or buttocks, then you shall adde another made of woollen cloth, which is an ordinary proportion for a hunting horse; for if hee haue any glutte within him, those two clothes, with the warmth of the stable, will bee sufficient to helpe nature to expell her enemies: shee being the best Phisitian.

Chap. 10.

Of dressing and inseaming your Horse.

Of Currying.

After you haue clensed your horse from such grosse excrements, as he hath gotten by running, then you shall dresse him after thim manner. First, you shall wash the snaffle of your bridle in faire water, and put it on his head, and put the reynes through the caule-band, (for slipping it ouer his head,) and so tye him vp to the racke: then take a curry-combe, and curry him all ouer his body (to raise the dust,) beginning first at his necke, holding the left cheeke of the head-stall in your left hand, and curry him from the setting on of his head all along his necke to his shoulder, and so goe all ouer his body to the buttocks, downe to his cambrell hough; then change your hand, and curry him before on his brest, and laying your right arme ouer his backe, ioyne your right side to his left, and curry him all vnder his belly, neere his fore-bowells, and so all ouer very well, from the knees and Cambrell-houghs vpward: after that, goe to the farre side, and doe in like manner.

Of dusting and the brush.

Then take a dead horse taile, or a dusting-cloth of cotten, and strike that dust away which the curry-combe hath raised. Then take a round brush made of bristles, and dresse him all ouer both head, body and legges, to the very fetlocks, alwayes

wayes clensing the brush from that dust which it gathereth by rubbing it vpon the curry-combe.

After that, take a hayrecloth and rubbe him againe all ouer, very hard, both to take away the loose hayres, and to helpe to lay his coat; then wash your hands in faire water, and rub him all ouer with wet hands, as well head as body, for that will clense away all those hayres and dust the haire-cloth left. Lastly, take a cleane cloth, and rubbe him all ouer till hee bee very dry, for that will make his coat smooth and cleane.

Of the hayre-cloth.

Of wet hands and a cleane cloth.

When you haue thus drest him take a woollen cloth, and lappe it about his body on both sides, past his mid-ribbe, then saddle him, and throw the other ouer him for feare of getting cold. Then take another hayre-cloth (for you should haue two, one for his body and another for his legges) and rubbe all his legges exceeding well from the knees, and Cambrell-houghs downeward, to his very hoofe, picking and dressing them very carefully about the fetlocks, from grauell and dust, which will lye in the bending of his ioynts.

Of saddling.

Of dressing the legges.

Note, that whilst you are dressing your horse, that you doe not trifle the time idly, either by slow working or prating, as many vse to doe, letting their horse stand naked and leane vpon him, to hold chat with whomsoeuer commeth into the stable, through which negligence, a horse oftentimes getteth cold, especially after he hath beene cloathed and kept warme, for then the ayre is as penetrable to him as to vs, if wee should be naked, which is the cause I wish that his cloth should bee cast ouer him whilst his legges are in pricking and dressing; for although it is holden that a horse will not take cold whilst he is in dressing, yet he may take cold of his body if hee stand naked whilst his legges are in pricking and dressing, for that the rubbing of his legges will not free his body from that danger.

Note.

When you haue thus drest him, you shall take a mane Combe, and wet the spunge in cleane water, and combe downe his mane and taile, to make the hayre lye close and handsome: which done, take his back, and rake him a mile or two to fetch his water, (for that will helpe to refine his mouth, which hee hath lost during the time of Summers running, and also stay

his body vpon his rake,) and let him drinke as much as he will at once, then gallop and scope him vp and downe to warme the water in his body, and so bring him to the water againe, and let him drinke what he will, then gallop him againe, and thus doe till he will drinke no more: then rake him home and set him in the stable vpon good store of litter, and rub him well all ouer with cleane straw, then picke his feete with a croked iron picker made for that purpose, and cloath him, and stuffe him round with soft waddes of straw as before, and after he hath stood a while vpon the bridle, draw it, and giue him such a quantity of oats (cleane dressed in a sieue from dust and filth,) as your discretion shall direct, according to his eating, or allowance proportionate: after, you shall dust, and shake a pretty quantity of haye and put it into his racke, fast bound in a bottle, to make him labour more vpon it, and that hee pull it not downe too fast to make waste. Then shake his litter vnder him, and shut the window, and dore, and so let him stand, till one or two of the clocke in the afternoone, at which time you shall come to him againe, and shake his dunge from his litter, and rub his body and legges with a hayre cloth, and giue him another seruing of Oates, and so let him stand till the time of his euening watering, then you shall shake vp his litter, and make cleane his standing, and dresse him in all points, as in the morning, and water him, and giue him meate (as afore.) And thus you shall vse him morning, and euening for the space of three weeks or a moneth, for by that time hee will be so inseamed, that his flesh will be hard and firme, and his mouth quickned, and his body brought to its former carriage.

2.*Pr.*4.

x Of watering your horse.

1.*Pra.* 7. g

(x)

Of feeding.

No certaine quantity of meate can be described for all sorts of horses.

Now for obseruations herein, Note, that during this time of his inseaming, if twice a weeke you trauaile your horse foure or fiue miles (or as you finde your Horse) it will be a helpe to bring his body in state the sooner: for it will cause his winde to rake the better, and the glut and grosse humors, the quicker to dissolue (by that moderate exercise,) for though that thereby he may be brought to sweat a little, yet it will bring no damage to him if hee carefully bee vsed at his comming into the stable.

Generall obseruations.

Obiection.

But whereas it may be obiected that if a Horse be caused to sweate before his flesh be hardned, that it falleth downe into his

his legges, and so causeth the Scratches, and Swellings. I answere, that is not a generall cause, and so no necessary consequence, for it is not vpon necessity that euery Horse that so sweateth is subiect to such like, nor euery Horse that doth not so sweate is free from the same: for I haue seene, (by experience) to the contrary in them both, which is that a leane Horse, through disorder subiect thereto, and contrarily fat Horses by good order preserued therefro: for I my selfe hauing a Horse of great esteeme in my charge (for trayning) was free from any such surrances for the space of halfe a yeare, although hee had had diuers sweating heates, till after he was in good state of body, and his flesh very firme and hard, I but Hunting him one day, in that it was the afternoone before we found any sport, I hunted betwixt some two or three houres, not following the chase sore, but croft oftentimes for his better ease, and night drawing on, I left the company, & raked him gently home: and being neare home before he was any thing cold, I rid him into a riuer very neare to the belly, and there vnaduisedly washt him, and within two or three daies after he became to haue swelld legges, and so the Scratches, very dangerously, (although I galloped and warmed him after his washing.) Whereby I gathered that it was not so much his heating that caused them, (for that he had oftentimes had greater heates then he had at that time,) but the negligent care of riding him into cold water whilst his legs were hot, because they sweld so high as they were washed but no higher.

Answer.

1. Pra. 14.

I set downe my owne folly for a caueat to others.

Wherefore it is good for euery one that haue a care to keep their Horses from any such diseases, to auoyd washing (especially in Winter whilst cold humors abound) least they cause an obstruction of the naturall course, for then the heate and cold will striue together, and prouoke an inflamation in the legs: and then grosse humors breake forth and choppe the skinne, for sweating, simply of it selfe, causeth no more hurt to a Horse then it doth to a man, if he be vsed as he should.

Sweating of it selfe is indifferent.

Note also, that during the time he is inseaming, and that he is put to no further exercise then the fetching of his Water: that in his rake to and fro, and in his gallope after his Water; you haue a care that he carry himselfe in euery particular, as he should,

2. Pr. 5. 6.

There must be care to maintaine obedience as well as to gaine it.

should; till hee hath gotten such a habit that he make it as it were his naturall carriage: otherwise though he be brought to neuer such true riding before if he be not still maintained by the same, but suffered to take liberty at his pleasure, he will carry a lash body, when he should hold it most firme, and so all the former paines, and care will be lost; for Art doth not onely consist in bringing to obedience, but also in keeping the same.

Variety bringeth delight.

Note further, that in his galloping after water, if sometimes you giue him a watering course sharpely of twelue or twenty score, (as you finde your Horse) it will quicken vp his spirits, and cause him gallope more pleasantly, and learne him to gather his legges nimbly, and to stretch forth his body largely.

How to keepe his hooses tough.

And note, that euery night, (except it be any day that hee hath had sore labour) you stop his feet with cow dung, after you haue picked them, for that will keepe them coole, and make his Hooses tougher: and also that you annoint the tops and vpper parts of them either with Hogges grease alone, or else with Hogges-grease, soote, and tarre, mixt together, for that will cause them spread, and keepe them from brittlenesse, and make them blacke.

Chap. 11.

Of the exercise in Hunting.

THere are so many things that offer themselues to be spoken of in this Tractate, that if I should enter into all the particulars to shew the errors, and causes, that are sprung vp therein, it would require a very large discourse. Therefore I will contract them into as compendious, and breife heads as I can, and (for breuity sake,) speake of the chiefe points, leauing the rest to the consideration of the discreet practitioner. Wherefore,

True labour causeth ability both of wind and body.

when you haue thus brought your Horse to that state of body that his flesh is become firme and hard, (although he be not cleane, for heats by labour must effect that:) which you shall perceiue by the thicknesse of his flesh vpon his short ribbes towards the shutting vp of his hucklebone; by the grossenesse, and thicke-

thickeneſſe of his flanke, and by the fatneſſe, and fulneſſe of his chaule; then you may haue him into the field to learne him how to carry himſelfe vpon ſeuerall grounds: and to vſe him to the cry of the dogges, to increaſe his delight: which you ſhall doe after this manner.

After you haue ſerued your Horſe for night, you ſhall come to him early in the next morning, as about fiue of the clocke, and firſt ſift him the quantity of halfe a pecke of oates, (for they will be well digeſted by ſuch time as he be dreſt, and in the time of ranging to finde ſport:) which he ſhall eate, whilſt your are making cleane your ſtable: then you ſhall bridle him, and tye him to the bare racke, and dreſſe him: and after he is dreſt, ſaddle him, then throw his houſing cloth ouer him, and ſo let him ſtand till the Hounds be ready to goe forth. At which time you ſhall take his backe, rake him gently into the field vntill ſuch time as ſome game preſents it ſelfe vnto you. If he be not layd. 2. Pr. 5.

But becauſe it is the firſt day of his hunting: ſo that he cannot tell how to behaue himſelfe vpon vneauen grounds; you ſhall not put him at any time to aboue halfe his ſpeed, that hee may haue the better time to learne how to carry a ſtayd body, and handle his legges both vpon deepe and light earths. Neither ſhall you toyle him too long, for wearying him till hee be acquainted with that exerciſe: for daunting of his ſpirit and cauſing him to be laſh bodied: but to thwart, and croſſe from place, to place, to make in with the dogges, to vſe him to their cry, becauſe a Horſe doth take great delight and pleaſure therein, and it will alſo ſtirre vp his deſire to follow them the more willingly. Haſt maketh waſt. Long toyle is to be eſchewed at the firſt till the body be firme.

Thus you ſhall ſpend the time in Hunting for two or three howers (or as in your diſcretion you feele your Horſe, or the ſport afford,) then you ſhall haue him home, and ſet him into the ſtable, hauing care that there be good ſtore of freſh litter vnder him to ſtand vpon, and tye him (in his bridle) vp to the racke, hauing a little freſh haye in it for him to chaw vpon in his ſnafle to coole his mouth, and to ſharpen his appetite: then rubbe him exceedingly with dry ſtraw both head, necke, vnder the forebowels, belly, flanke, and his legges, withall the other parts of his body: then take off his Saddle and rub his backe very well, How to vſe your Horſe after Hunting.

2. *Pra.* 9. well, and so cloath him vp with all speed for taking cold, and wadde him round with loose wispes of straw, and if he be very hot throw another cloth ouer him loose to keepe him that hee 1. *Pr.* 6. coole not too fast, and so let him stand an houre, (or till you feele him somewhat cold,) often stirring him to and fro (in his stall) gently with a sticke, for that will keep his legges and his ioynts more nimble. Then draw his bridle, and giue him such a quan- *Note.* tity of prouender as you shall thinke good, but not so much as to take away his stomacke, which will be some-what weake through the heate of his body, and want of water: and putting haye in his racke, and taking away the loose cloth for keeping 1. *Pr.* 6. him hot too long, let him rest for two or three houres, or there abouts: during which time you shall make a mash ready, of halfe a pecke of mault, and put no more water to it, then it will sweeten, and you thinke your Horse will drinke, and let it stand Of making a Mash. couered till the water hath gotten the strength of the malt, which you shall perceiue, by your taste, for it will be very sweet, and also by your feeling, for it will be clammy like hony, and rope like bird-lime, which you shall giue him to drink when it is so cold that you can hardly see it smoke, least the smoake should Though the smell be strange to him at the first, yet the taste will prouoke him. strike vp into his nose, and so cause him to take a dislike, and let him haue no other water that night: and therefore if he will not drinke it at the first, let it stand by him all night, and set it so that he spill it not neither with his feet nor head.

Now this mash is very profitable, for it is comfortable for his stomacke, and it will keepe his body in a temperate heat, after The benefit of a Mash. his labour, and also it will clense, and bring away such grease, and grosse humors as are disolued by that daies exercise. After that, you shall giue him as much prouender, as you thinke he will eate, and rubbe him all ouer to clense the sweat away that is dryed, and barked outwardly, and rub his legges very well, 1. *Pra.* 14. then put fresh haye in his racke, and shake good store of litter vnder him, that he may rest the better and shut your stable close, and let him rest that night.

The next morning come to him, about sixe of the clocke, for that is early enough, (because the mornings rest is as delightfull and comfortable aswell for a Horse as a man: for then the braine is more thin and pure, the meat being concocted where-

by

by the sleepe is more sweet;) but open the dore very softly for disquieting him, if hee bee layd, which if hee bee, let him lye till hee rise of himselfe. The cause of quiet sleepe. *Metap. Somnus est sentientis facultatis requies.*

Then goe to him, and the first thing you doe, looke to his dung what colour it is of; for if it bee greasie and foule, then it is a signe that the former dayes exercise did him good in dissoluing some of that foule glut that was in him; but if you perceiue no alteration of colour, nor that it is greasie, then it is a signe that, that day made no dissolution, and therfore you may take the more of him the next. Obseruations from the dung.

Then looke in his manger, and see whether hee hath eaten vp all his prouender; which if hee haue not, sweepe it cleane away and bridle him vp, but if hee haue, giue him a little seruing more, to eate whilst you make cleane his stable: After, bridle him and tye him to the Racke, and dresse him, and haue him forth to the water as aforesaid, for this should bee a day of rest: And thus you shall vse him to the field thrise a weeke, till you haue brought his body to such cleannesse, that you may iudge both of his speed and toughnesse. Obserue how he feedeth. 2. *Pr.* 10. *Chap.*

Now for obseruations, you shall note, that you vse him in the dayes of his rest (which must be euery other day at the least) in all poynts as you did during the time of his inseaming. But whereas it hath beene vsuall to giue a Scouring the day of his rest, I cannot greatly commend that custome, except it bee vpon necessity, (that nature is oppresst or hindred by sickenesse;) for nature hath strength enough of her selfe to expell her enemies, so long as the body is perfect and sound; and therefore scourings to such horses will doe more hurt then good, for they are Phisicall, and so weaken the body, and are as needlesse to a horse that is sound as to a man. Generall obseruations. Of Scowrings.

Note, that when you come from hunting, you wash not your horse that night, but rubbe him exceeding well, and the next morning after he is dresst, or after he is come in from his water, take a peale of water, and wash all the grauell and filth from vnder his fetlocks very cleane, for that will coole his legges and preserue them from foule surrances. 2. *Pra.* 10. *Chap.* *Theo.* 8. 33.

Note, that if you haue good store of game, that you bee carefull not to take too much of your horse, to feed your owne *Chap.* *Et alijs locis.*

delight,

delight, till hee bee come to haue a ſtayed and firme body, ſo cauſing him to ouer-reach and daunt his ſpirit; nor giue him liberty to goe as him luſteth, but bee ready vpon any diſorder to helpe him with your motions, or to correct him if need require.

2. Pra. 6. Chap.

And for that cauſe I do not greatly approue that one ſhould goe into the field without ſpurres, for if a horſe commit a fault either through neglect or doggedneſſe, if hee bee ſuffered at that time, the next time hee will bee the worſe; and I hold hee is not meet to bee an Horſeman that cannot weare them, except hee abuſe them, for hee is like a mad man, that muſt haue his knife taken from him, elſe hee will doe miſchiefe with it.

A Horſeman is maimed if hee be vnfurniſhed.

And note, that if your horſe bee ſo hot and free, that hee will not eaſily be commanded, but will put himſelfe more fiercely forward vpon deepe earths then he ſhould, and ſo ſnapper and falter with his legges or his body, or beare ſo high that hee choake himſelfe with his winde, or ſuch like, that then you vſe to hunt him with the head-ſtraine, for it will amend ſuch faults through the gentleneſſe thereof, whereby hee will vſe his foreparts more orderly, and reſt ſo ſtayedly vpon his head, that you thereby may helpe to gouerne his legges; ſo that you may cauſe him to ſtrike a furrow or gallop vpon any earths, as your ſelfe would wiſh.

2. Pr. 6. Chap.

Chap. 12.

Of the manner of food and time of feeding.

SOme may thinke becauſe I haue ſpoken of no other food for the hunting horſe (in theſe laſt Chapters) but oates and hay, that I allow no other feeding for them, but to cleare that ſuppoſition, the cauſe that I haue omitted to ſpeake of the diuerſities of foodes till now, was to auoyd digreſſion, for confuſing of order, and obſtupidating the memory of young impes, that deſire to grow in this *Vineyard*. And therefore, I did deferre the touching of them there, being minded to ſpeake of them more

Theo. 4. Chap.

more conueniently, which being knowne, may bee vſed; as neceſſity requireth. And againe, it may bee thought, that this food which I ſhall preſcribe, is not ſufficient to bring a horſe to his ſtrength and purity of winde; becauſe it is not ſo coſtly and curious, as formerly hath beene ſet forth; for many thinke that nothing can bee good except it bee coſtly: but howſoeuer it may be iudged, yet I am ſure (hauing had experience thereof) that this food will be ſufficient for the feeding and dieting of any hunting horſe, for giuing him ſtrength and ſound nutriment for the maintenance of his great toyle, and the neareſt to the helpe of nature; and ſo the reſt to bee ſuperfluous, being inuented by ſome preiudicated fantaſies, that would be held ſingular, through too preciſe curioſity, or elſe foyſted in by ſome Belialls, that would bring in great billes of charges, and reſerue the ſurplus, for themſelues to ſpend vpon their laſciuity.

2. *Pr.* 3. *Chap.* Nothing of eſteeme except it be curious.

Generous minds wronged by Paraſites.

But howſoeuer ſuch inuentions firſt ſprung, whoſoeuer ſhall vſe them, by true examination ſhall find them enemies both to Art and Nature, as heereafter ſhall appeare. Wherefore if you will maintaine your horſe in his beſt ſtrength and luſt, after he is inſeamed, you ſhall to his oats put a third part of beanes being ſpelt vpon a Mill, becauſe hee will eat them better then if they were whole; for then they will ſooner weary his chappes, and the ſtrength of the beanes will bee more in his taſt, for that they are ſo great they cannot bee ſo well mixed amongſt the oates, but ſome horſes will couet to weed the oates from them.

Of Beanes and Oates.

But if to auoyd this, any thinke that Peaſe are better to mixe with Oates, in regard they are ſmaller, and ſo need no ſpelting; I anſwer, that as they are the ſmaller, ſo they haue the more ſtore of huskes, and the meale is not of ſuch ſtrength, and nutriment as that is of Beanes, and ſo more faint and purſiue. And as for Fetches and Tares, which many vſe to ſow onely for horſe Prouender, they are altogether the worſt; for they are no perfect graine, but a kind of weed that is increaſed by reaſon that the land hath no better luſt nor ſtrength to yeeld better fruit, and therefore that muſt needs be a weake effect that proceedeth from ſo weake a cauſe.

Of Peaſe.

Of Fetches and Tares.

Where-

Wherefore (as I say) you shall at his first taking vp, for the space of a fortnight (or thereabouts) giue him onely Oates and hay, till the grosse humors be something dryed in his body, and that his flesh begin to harden, for if you should feed him with such strong food, before hee were in some case to abide exercise, then it would increase those grosse humors, which are reciding in him, rather then conuert into good blood; for that (by reason of corruption) they doe naturally abound, and will bee chiefly fed (as the earth doth naturally feed weeds before good corne) if by art and dyet they be not first repreſt: and so will inflame the body, and cause diuers diseases.

Note.

Theo. 5. [b].

Therefore (as I say) when you perceiue that he beginneth to haue good flesh, to preserue it the better, you shall adde to his Oates Beanes; for they will increase strength and luſt, and so keepe him till you intend to hunt him; and for the better increasing of his courage and winde, you shall make him bread after this manner.

2. *Pr.* 11.

Being well dryed.

Of Bread for hunting.

(x)

You shall take foure pecks of Beanes, and two pecks of wheat, and grinde them together, and sift the meale through a temmes, of an indifferent fineneſſe, and kneade it with warme water, and good store of barme, and let it lye an houre or more to swell, for so it will bee the lighter, and haue the quicker digestion, then work it exceeding wel with a brake, or tread it well with your feet, (being cleane washed) and bake it in great houshold loaues (as a pecke in a loafe) for so it will haue the lesse cruſt, and not dry so soone; with which bread you shall feed your horse after it is a day old, (being well chipt) sometimes giuing him Bread, sometimes Oates, as you see his stomacke best liketh; for this feeding increaseth good blood, and giueth strength and luſt sufficient for any ordinary hunting.

1 *Pra.* 7. [c].

(g)

Of Bread for a match.

But if you thinke to hunt him vpon a match, then let the one halfe of the corne bee Wheat, and the other halfe Beanes, and let it not be ground too fine, for so there will bee the lesse bran in the bread, and dresse the meale through a boulter, and knead it with new Ale and Barme beat together (but let there bee good store of barme) and vse it in all other things, as the former. Now this bread is more healthfull, and yeeldeth as much

much ſtrength, courage and winde, as any other whatſoeuer, if there be true labour adioyned, although many vſe drugges and diuers other graines to increaſe winde. That is the beſt that agreeth the beſt with nature.

But whereas many vſe to put a proportion of Rye into the Bread, I hold it not ſo good, for the former is ſufficient for ſtrengrh and nutriment, and if the horſe haue ſuch plenty of that as nature doth deſire, his body will continue in perfect ſtate without it; yet becauſe a horſe is hot of himſelfe, and his heat may bee aggrauated by his labour, ſo that hee may come to be bound in his body: Therefore ſeeing Rye is cold and moyſt; I wiſh that you ſhould grind the quantity of a pecke by it ſelfe, and ſo bake it in a great loafe, and vſe it as Phiſicke, giuing him a quantity thereof, when you firſt draw his bridle, to coole his body after his heats, or otherwiſe, as you perceiue his body coſtiue: Whereas if it ſhould bee ground among the other graines, then in what ſtate ſoeuer your horſe were, hee muſt feed thereon, and ſo if he were looſe in his body the Rye would increaſe it. 2. Pr. 13. d. (e) Of Rye. 1. Pr. 7. Chap. (f) Phiſicall things are to bee vſed ſparingly.

Now for the quantity that you ſhould giue your Horſe at one time, there cannot be any certaine limitation thereof, but it muſt bee proportionated according to his appetite; onely be ſure to giue him his full feeding, for that will keepe his body in better temper, and in greater ſtrength and luſt: And then, if vpon ſuch ſtore of meat you perceiue he feed too faſt, do not therfore ſcant him, but giue him the greater labour, for that will helpe both his ſtrength and winde. Of the quantity of food.

And for the manner of feeding, let him eat one meale of Beanes and Oates, and another of bread, for ſo his ſtomacke will continue the better, for variety will ſharpen it; whereas if hee ſhould feed long vpon one kind, it would cauſe a loathing, and let him eat the oftneſt of that hee beſt liketh; or if you pleaſe, you may giue him both at one meale, (eſpecially if hee bee of a dainty feeding) alwayes giuing him that the laſt which hee eateth the beſt, and hath the beſt digeſtion, otherwiſe hee will not feed ſo well, and his ſtomacke would bee more oppreſt. Of the manner of feeding. 2. Pra. 6. Chap.

And againe, if he be a ſmall feeder, giue him a little at once & often, for freſh meat will draw on his appetite, but giue him ſo, Of a dainty feeding horſe.

that hee may haue a little left in the manger, to eat at his owne leasure betwixt the times of his feeding.

The time of feeding.

Now for the times of feeding; foure times of full feeding, in twenty foure houres is sufficient, that is, after his morning watering, then at one or two of the clocke in the after noone, or as the dayes are in length, to giue time for digestion, before he be watred at night, else if hee bee full fed, and put to exercise before, it is very dangerous; likewise after his euening watring, and about nine of the clocke at night. And as for that you giue him in the morning, when you come first into the stable, it must bee but a little to preserue his stomacke from cold humors that might oppresse it by drinking fasting, and also to make him drinke the better.

2. *Pr.* 6. *Chap.*

2. *Pra.* 11. *Chap.*

Chap. 13.

Of Scowrings, and their vses.

Scowrings are also another thing wherein this Art is abused, and the horses glory much darkened; for thereby his body is made an Apothecaries Shop to receiue such vnnaturall drugs as doth weaken it, and deiect his courage, which Art doth chiefly tend to maintaine.

(a) The cause of the abuse of Scowrings.

And also, it is a further abuse, by those which assume to apply scowrings to a horse, that neither know his disposition nor the operation of them, no nor yet the cause and time wherefore and when they should be ministred: And yet they thinke that if they can but talke of giuing a scowring, they should bee esteemed with the best, and so indeed many are, but their esteeme is farre aboue their deserts; for through such ignorance they make horses that are sound and of an able body (by nature) to bee weake tender, and apt to take surfets vpon the least occasion, (as hereafter shall be showne,) for they conceit their knowledge so much, as they thinke to make him sounder then nature can worke, but by such vncertaine grounds they hinder the strength of it. Like those men, that if they doe but feare a sickenesse, presently betake them to Phisicke, (though

2. *Pra.* 9.

The euent of the abuse.

(b) Thinking is no knowledge.

2. *Pr.* 11.

Nature

Nature had strength enough to preuent it) whereby they are made the sooner sicke, and makes their bodies more subiect to diseases, their pores being opened by it. *Note.*

But I would not be so vnderstood, that though I speake of the abuses of Phisick, I vtterly disallow therof, for it is a most excellent, & iudicious Art, that iudgeth of the nature & operation of simples which receiue their vertues from the heauenly powers: & so are to be esteemed as Gods instruments, whom he hath ordayned for the preseruation of bodily health; and the wiseman sayth, *Honor the Phisitian with that honor that is due vnto him because of necessity: for the Lord hath created him. And the knowledge of the Phisitian lifteth vp his head, and in the sight of great men he shall be in admiration, for the Lord hath created Medicines of the earth, and he that is wise will not abhor them. For with such doth he heale men, and taketh away their paines.* Eccle. 28. 1. 3. 4. 7.

(c)

Scowrings are good in their true vse.

Neither that I disallow of scowrings for Horses, for they are also needfull, and necessary: but I speake against the abuse of them, being vsed without necessity, and practised by those that haue no knowledge, but vse their fancy without feare or wit. But through their ignorance they are caused to be more necessary, the horses body being distempered by them: and againe, they are caused to be more needfull, through the scanting him of his food, in that they will not giue him enough to satisfie nature: and so the retentiue part not hauing sufficient substance (after the meate is concocted, the expulsiue part doth deny its office, (to expell the excrements) whereby it is retained so long within the body, that it doth heate and dry, and so the body is made costiue. Or else there is the greater necessity of them by ouerheating the body in giuing him Anise-seeds, liquoras, and such like, to cause him haue (as they say,) long wind, that so also the body is bound, and becommeth euil affected, being food contrary to a Horses nature.

Of the abuse of diet.

Scowrings needfull through scantenesse of meate.

1. *Pra.* 6.

(d)

They are vrged also through hot spices.

1. *Pra.* 12. c. 6.

The effect of abuse of diet.

And then forsooth, to excuse their ignorance, affirme the cause thereof, to be the hot disposition of the Horse and therefore must haue a scowring the more to afflict and punish him: so that this order of dieting, (if it be rightly considered,) is not preseruatiue, but rather destructiue.

The reasons.

For first, it hindereth nature, (by restraining him of his food,) (1)

that it cannot receiue that ſtrength and nouriſhment it ſhould.

(2) Secondly, it is hindered in that he cannot haue that reſt and full feeding the day after his labour, (which is a meanes to help his ſtrength and luſt:) but he is diſtempered by ſcowrings, and diſquieted of his reſt, which is worſe vnto him then his former daies labour.

(3) If it worke vpon the body. Thirdly, it weakneth the Horſe, for there is no ſcowring, but it is Phiſicall, and ſhould bee ioyned with reſt, but here is a double perſecution, one day to labour, and another to take ſcowrings.

(4) Fourthly, it openeth the pores, and his interior organs, that he is more apt the next day to take cold, going abroad before he get ſtrength, and his body be perfect.

(5) And laſtly, it is oppoſite to Art, for if the Horſe be ſound, (as this muſt be ſuppoſed) it weakneth nature, by violence, not giuing her liberty and time to free her ſelfe, but will force a diſſolution before there be any, and ſo hindereth nature, which Art tendeth to maintaine, for ſo long as a Horſe is ſtrong and luſty, nature hath ability of it ſelfe to expell her enemies after they be once diſſolued. *Theo.* 1.

Wherefore to leaue theſe, and ſuch like groſſe errors to thoſe which doe affect them: I would counſell thoſe that wil be counſelled, to vſe ſuch diet as ſhall keepe their Horſes in the beſt ſtate and health, for by that meanes Nature will haue the greater power ouer her enemies; which is ſuch feeding as I haue formerly ſet forth; For as Kitching Phiſicke is beſt for a man (except he be dangerouſly ſick) ſo is this natural diet for a horſe, and vſe no reſtraint, but let him be his owne caruer, for he will eate no more then will ſuffice nature: and it wil keep his body in good temper, for I haue ſeldome ſeene, that thoſe horſes which are full fed with ſuch meate to be ſubiect to coſtiueneſſe, and therfore I conclude that thoſe horſes which are ſound & ſtrong, need little other ſcowrings then good meate and their fill of it, if they be alſo ordered as they ſhould when they come into the ſtable. In the laſt Chapter. 1. *Pr.* 2. 1

He that is much in action ſhall ſometimes miſcarry. But becauſe no man can treade a path ſo ſure but his foote may ſometimes ſlip, becauſe danger is a companion of labours, and likewiſe no horſe though he be neuer ſo ſound, but is naturally ſubiect

ſubiect to ſickneſſe and diſeaſes, and likewiſe diſaſter accidents may happen though the man bee neuer ſo circumſpect, for as oftentimes a man taketh a ſickeneſſe or a cold, which himſelfe cannot tell how, nor when; euen ſo may a horſe, and yet the man not know till he perceiue it by ſome euent, becauſe the knowledge of man is comprehended in things after they chance; and that the ſight of his eyes is no ſubſtance of light, whereby it might penetrate into other ſubſtances: but onely a proclinity to receiue light (from another) by accident, and ſo can ſee no further then the accidents of any thing.

None but God knoweth things truely before they happen.

Therefore becauſe I will not paſſe from one extreame and goe to another, but touch the meane, I will not ſleight them ouer as needleſſe, ſeeing they are good in their true vſe, but will ſet downe ſuch ſcowrings, as I haue found good, (by reaſon and experience:) and referre them that loues the multiplicity of them to Maiſter *Markhams* workes, where they may ſatisfie their deſires with variety.

The meane betwixt the extreames is the beſt.

Wherefore if at any time, (through a ſoaring conceipt,) you ſhall giue your Horſe ſuch a ſtrong and ſore heate that you finde it hath diſtempered his body, and it becommeth hard and bound, ſo that nature muſt haue reliefe or elſe it will turne to a greater euill: you ſhall take Rye meale, or the crummes of the Rye-bread (afore expreſſed, in the laſt Chapter,) but the Rie crummes I rather preferre, and worke it with as much freſh and ſweet Butter, as will make it like paſte, and make balls of it to the quantity of a Walnut, and giue foure or fiue of them, in the morning faſting, and then (hauing his clothes truſt, faſt about him, and wadded round with wiſpes) get vpon his backe, and gallop him gently, in ſome greene cloſe or yard, till he beginne to ſweat vnder his eares, then haue him into the Stable, and rub him well, and couer him warme, letting him ſtand vpon the bridle an houre or more. After, giue him a quantity of your Rye bread, and let him ſtand ſome two houres, letting him haue a little hay in his Racke to chaw vpon as his ſtomacke ſhall ſerue, then giue him a warme maſh to drinke: after, feed him with prouender, or bread as much as he will, and ſo let him reſt, giuing him ſufficient ſtore of haye in his racke.

Which neglect is not greatly to be excuſed.

A ſcowring made of Rye and Butter. 2. *Pra.* 12. f.

2. *Pra.* 10.

Now this ſcrowring is ſo gentle that it doth nothing abate

The vertue and profit of this ſcowring.

the ſtrength of the Horſe, and it hath that vertue and operation, as it will coole his body, and will ſcoure and purge him of all ſuch glut, and bad humors, as are diſolued in him. But if hee haue taken a cold, through which, or any other cauſe he begin to be ſicke, and forſake his meate, then you ſhall take halfe an ounce of *Diapente*, and brew it with a pint of the beſt Maligo-ſacke, and giue it him in the morning, and vſe him in his exerciſe as afore, onely in ſtead of your Rye bread you ſhall giue him other bread, or beanes and oates, or cleane oates, which he hath moſt deſire to; this ſcowring I haue found the beſt, (though there be many other,) for it will comfort his ſtomacke and ſharpen his appetite, and will purge him from what greaſe or humors ſoeuer though it hath beene long in his body, for I applyed it to a Horſe that hath beene ſo farre ſpent, as hee was almoſt without hope of recouery, hauing forſaken all meate, and could ſcarcely ſtand, and yet in ſhort time after he had it, recouered his ſtrength and appetite: and it is ſo ſoueraigne and comfortable, that you may vſe it (if neceſſity require) two or three mornings together. But becauſe this *Diapente* is rare, and not ordinary to be had in euery Apothecaries ſhoppe: I will ſet downe (in another place) the making thereof, that you may be ſure to haue that which is good, to vſe at your owne pleaſure.

A ſcowring of Diapente and Sacke.

The excellency of this ſcowring

There is alſo another ſcowring which is highly commended by Maiſter *Markeham*, which although I haue had no experience of, yet I will ſet it downe that others may vſe it as they ſhall find the operation thereof. Take of Aniſe-ſeeds three ounces, of Cummin-ſeed ſixe drammes, of Carthamus a dramme and a halfe, of Fenegreeke ſeed one ounce two drammes, of Brimſtone one ounce and a halfe, beate all theſe to a fine powder, and ſearſe them, then take of Sallet oyle a pint and two ounces, of Hunny a pound and a halfe, and White wine foure pints; make all into a ſtrong ſtiffe paſt, with as much wheat meale as ſhall ſuffice, and worke it well: keep this paſte in a linnen cloath, (for it will laſt long,) and at night after you come from Hunting, and your Horſe is thirſty, take a Ball thereof (as bigge as a mans fiſt) and diſſolue it into a gallond or two of cold water, which will turne the colour like Milke, and offer it

A ſcowring for him to be put to his water when he drinketh.

to

to your Horse in the darke, least the colour displease him, which if he refuse, care not but let him fast, till hee take it, which hee will doe in twice or thrice offering, and after hee hath once taken it, hee will drinke it before any other water. Thus farre Maister *Markeham*. Which drinke (as he saith,) your Horse can neuer take too much nor too oft of it, if he haue exercise, otherwise it feedes too fast, and that it is a present remedy from all inward infirmities whatsoeuer, and therefore wisheth no Horseman to be without it, for it will last three or foure months.

Chap. 14.

Of Making a Match for Hunting.

BEcause there are many that take great delight in this noble sport of Hunting, and for the loue and delight they take in their horses, are desirous to defend their speed and valour with the price of their purses, in making of matches for their glory; I will as plainely as I can, set downe the true grounds of making a match, that they may haue the better assurance of their iudgement. For there are and hath beene so many deceiued herein, for that they haue no certainty to worke vpon, but relye vpon flying reports, and conceited fantasies, that this generous exercise is much darkened, and is accounted, but chance or fortune, being as it were led in darkenesse by other mens ignorance, whereby they haue receiued such damage and losse, that they condemne all those that delight therein, as prodigall and vaine, to hazard so much vpon such vnstable delights,

No truth can be gathered by vncertainties.

But to purge this Art from the dregges of such false imputations, know that the cause of such vncertaine grounds doth not proceed from the Art, (for all Arts simply of themselues are grounded on the truth,) but from the pretended knower, which will be a follower of his owne will, without reason or preuneditation, and flatter his owne fantasie in thinking his Horse doth flye if he runne but vpon any reasonable speed: and that he is whole running when hee will not runne a quarter of a mile, (at the height of his speed) without a sob.

All Arts of themselues are true.

The 3. Epist. to the Reader.

Obseruations in matching.

(1) Traine after swift hounds.

(2) *Theo.* 20. 33. 34 *1. Pra.* 21. *& 2. Pr.* 6.

(3) Of whole running. *Theo.* 31. *& 32.*

The cause of false running. *2. Pr.* 8. d.

Obiection. *2. Pr.* 7. n. *Answer.*

2. Pr. 7. p. *Theo.* 20. *& 34. Chap.*

Of hunting matches,

Of the Wilde-goose-chase.

Wherefore to worke the more surely, before you attempt to make any match, obserue first that you traine your horse after such hounds as are very swift and speedy, and then if you can at any time command them vpon deep or light earths, then you shall the lesse doubt of his speed and toughnesse.

Secondly, haue a care that hee carry a firme body, and that hee handle his legges aptly, vpon seuerall earths, and that hee bee at such command of his mouth, that hee will ride at what rate your discretion shall direct.

Thirdly, that hee be whole running, so that hee will runne a traine-sent or a foure miles course, without slacking his speed to sobbe, which he will doe if he be so truly trayned as he should, for then the motion of his wind will agree so reciprocally with the motion of his body, that hee will runne so slightly that his winde will answer to euery stroke hee striketh with his legges without iarre, though he be at his full speed; whereas if hee bee vsed to slacke his speed, whilst hee lets his winde rake, he will looke for it, and then if hee bee ouertopt with speed and cannot haue that liberty, hee will settle suddainly like a Iade.

But whereas it is holden that one horse cannot both bee swift and tough, and therefore not possible by Art to reduce a horse to both those qualities? I answer, that opinion is crept in for want of knowledge in the Art, for it being inuented to support and maintaine nature, if a horse haue any naturall inclination to speed, it doth not onely helpe to increase, but also to husband it so, as hee will spend no more of it then shall be necessary, and then hee will still reserue some till the time that hee should most vse it; which thing I dare confidently affirme, this Tractate rightly vnderstood will effect.

Now of matches in hunting, they are either traine-sents and the Wild-goose-chase, or else traine-sents and a Bell-course either single or double, that is, once ouer, or to and againe, and therefore the number of traine-sents, and the exercise after, is to bee made as the swiftnesse or toughnesse of the horse is approued.

But because the Wild-goose-chase is such an vnmercifull and vnreasonable toyle, (as the name it selfe doth import, without

out any mediocrity or order, I will paſſe ouer it as an exerciſe not worthy of the time, becauſe it is the hazard of the ſpoyle and ruine of ſuch excellent creatures; for if two good horſes be met, the match cannot be tryed, till one of them bee halfe ſpoyled (if not both) nay oftentimes they are both brought ſo weake that they are neither of them able to goe, and then when they are ſo Turkiſhly tormented, the match is faine to bee drawne, and ſo depart as wiſe as the terme of their exerciſe. The vnreaſonableneſſe of it.

Through which vnmercifull delight they abuſe the liberty of their Soueraignty, and turne it to rigor, (as a tirannous King) contrary to the commandement of God, for we ſhould be mercifull as our father is mercifull, which is not onely extended in his promiſe, but alſo in his prouidence, which preſerueth as well the vnreaſonable as the reaſonable Creatures; and therefore they ſhould be vſed to the ends for which they were ordained, (for the vſe, ſeruice, and delight of Man,) and to haue a care ouer them, if they be for our profit: And I pray you what care or pitty is there ſhown towards them, when they are ſo cruelly perſecuted, and wilfully ſpoyled by ſuch extreame labour. The vnmercifulneſſe of it. Luk. 6. 36. Eccluſ. 7. 22.

Therefore ſeeing it is oftentimes the ſubuerſion of ſuch excellent Creatures, hee is not worthy to haue a good horſe that maketh no more accompt of him, but to racke his goodneſſe vpon ſuch vnreaſonable and vnmercifull tenters; (although there may bee ſhowne much Horſemanſhip) ſeeing there may be tryall enough had both of the goodneſſe of the horſe, and skill of the man in traine-ſents. *Theo.* 2.

But if you haue a horſe that is ſutable to the former obſeruations, and that you deſire to haue his glory ſhowne, becauſe ſecret vertues are to no vſe, if they bee not reuealed: then you may aduenture to make a match of ſo many traine-ſents, and ſuch a bell-courſe (afterward) as you ſhall finde to bee the beſt aduantage for your horſe; which ſhould not be made peremtorily (vpon a will) but vpon ſome reaſonable probabilities of the aduerſe horſe, becauſe neither words nor fantaſies wil cauſe a horſe to runne any deale the better, and there is no horſe ſo good, but there may be another as good; and then if you haue a good ground, you may bee the bolder to ſtand to it: for, *Occultæ muſices, nullum eſſe reſpectum.* Of traine-ſent matches. It is ſimpleneſſe to ſay I had not thought this.

for, (as the common saying is) a match well made is halfe wonne.

And therefore bee cautious, that you make no match vpon a sudden, nor in drinking, except you know the Horse very well, and then to make your match to runne such a number of traine-scents, and such a course as shall be the best for your selfe, and let not your aduersary make your play, especially if he challenge you, and likewise bee carefull that you giue no aduantage in weights, for that wil settle a horse very much when his strength faileth him, in that hee must carry it so long; for if it hinder him but a horse length, in the first traine-sent, whilst hee is strong and fresh, it will increase in the next the more, as his strength waxeth the lesse, and so at the last will beat him downe extreamely, it continuing certaine, and his strength abating, which it will viperously consume; except he bee of such speed, that he is able to command the dogges, and the other horse at his pleasure: But there can be no proportion of distance giuen for that aduantage, because of the vncertainty of the horses ability.

The disaduantage of weights

But it will exceed Geometricall proportion that is alwaies doubling.

But if it bee so that you giue aduantage of waights, looke you let him not haue that liberty, to carry it in his saddle, but that the man carry the dead waight, otherwise you will iniury your selfe; for if it bee in the saddle it lyeth close and firme vpon his backe, and the man hath more liberty of ease to helpe his horse when hee feeleth him somewhat weake; but if it be vpon the man, then hee caryeth the like burthen to your selfe, and it will as well burthen him as the horse, and will more trouble the horse then if it were in the saddle, by reason it is further distant from his backe, which will haue the greater force to displace the horses body, and so to hinder his stroake, when both the man and the horse beginneth to be weary, euen as a waight that is further remote from the center of the beame, hath its greater force to counterpoyse.

The disaduantage of carying waight in the saddle.

If a pin bee not set in the midst of the beame, the longest end of the scale hath the greater force.

But if it chance that you are challenged with a horse you doe not know, and that you neuer saw him ride in the field, whereby you can haue no iudgement of the difference betwixt your horse and him, then I would wish you to take a deliberation (before you giue an answer) till you haue enquired of some trusty

Of the equality of horses.

truſty friend that you know hath iudgement and can giue ſome certaine report of his ſpeed and manner of riding, which if it be any thing anſwerable to your horſe, bee not too confident to hazard too much mony, till you haue a better tryall, and in riding you may diſpoſe whether you may haue a better match afterward.

But if hee be of a different diſpoſition, then to runne ſo many traine-ſents, and ſuch a courſe as you iudge to bee beſt for your ſelfe, and foreſt for him; as thus: If your horſe be a ſound feeding horſe, and will indure heates and coldes, then it is very likely he is of ſtrength, toughneſſe and well winded, (if hee haue true training accordingly;) And therefore if you make your match to runne ſixe or eight traine-ſcents, and the courſe to and againe, it will be the better for you, and to lead the firſt traine-ſent, and lead it ſo vpon deepe earths that it may end in ſuch a place, that when your aduerſary ſhall lead, it ſhall not be nigh any light earths, and likewiſe your laſt traine, that if it be poſſible hee may bee driuen to lead his laſt traine vpon deepe earths, to the firſt ſtaffe of your courſe, (becauſe if you lead the firſt, then vpon neceſſity he muſt lead the laſt, and it muſt end at the ſtarting place of the courſe, and let the liberty of your law be as little as you can.

To make a match according to your owne horſes riding.

Theo. 32. & 2. *Pra.* 8.

Of matching a tough horſe.

But if you find him not ſo tough, yet very ſpeedy, then the fewer traine-ſents the better, and to run the courſe but ſingle, (which would be vpon a skelping earth) and vſe the beſt means you can (contrarily) to haue the greateſt benefit vpon light grounds in your traine-ſents, letting the liberty of your law to be as large as you can poſſibly, (as three horſe lengths) that you may husband your ſpeed and preſerue it till you runne the Courſe.

Of matching a ſwift horſe.

All which being obſerued, if then you looſe, blame no body but your ſelfe, either in that your iudgement faild in his diſpoſition, or that you were deceiued in not training him according to the truth of Art: Of which if you be ſure, then bee not danted afore the match day, howſoeuer other opinions (though neuer ſo many) may oppoſe: For the bias of many mens fancies doth ſo draw them, that they will ſpeake after affection, and as they would haue it, and ſo many are (Syren-like) drawne from

Fancy is a corrupt Iudge.

The preface to he first Booke.

from the truth in giuing more credit to others words, then to their owne iudgement, although they haue sure grounds thereof, as if horses would runne any deale the better either for great bragges, or wagers: or that they would temporise and so respect one man more then another: or that such men should speak by a Diuine Oracle, and could not chuse to be otherwise, though they neuer see the Horse gallop.

Of a weake and tender horse.

But if your Horse be a weake feeder, and so tender that hee will not indure heates, and colds, and yet runne exceeding speedily, then you shall vtterly forsake Traine-sents, and runne a three or foure mile course, as shall be showne hereafter.

Chap. 15.

How to order your Horse for a Hunting Match.

VVHen you haue had such triall of your Horse that you dare aduenture to make a match of him, and that he is matcht for so many trayn-sents, and such a course as you finde him best disposed for, then you shall (according to the limitted time, which would be a moneth at least,) endeauour to bring him to such a perfect strength, and purity of Winde, as Art will assist. For though hee may bee in good case for ordinary Hunting, yet he may be defectiue (in them both) for such extraordinary toyle as hee must vndergoe at such a time: and for to keepe him so strictly (except it be vpon such vrgent cause) were but needelesse, and would increase to great charge.

Extraordinary toyle must haue extraordinary meanes.

Delight with frugality is commendable.

Therefore if you know that you haue Hunted him very sore afore time, so that you thinke there is matter of dissolution in his body that is not expeld, or that you perceiue by his countenance and gesture that he is not so pleasant and delightfull as he was wont to be; you shall first giue him the scowring of Sack, and *Diapente*, which will clense his body and reuiue his spirits. But if you perceiue him to be of a chearefull countenance, and that he will scope and play in your hand, (he being of that spirit) then giue him no scowrings, for they will worke vpon the strength of his body, not hauing any other matter to purge, and so

2. *Pra.* 13.

ſo weaken it, which muſt bee your cheiſe care to preſerue by good feeding and true labour, for that will cauſe good Winde, which is the aſſiſter of ſtrength, for if hee be neuer ſo ſtrong, when it fayleth his ſtrength decayeth. 2 *Pra.* 11. Winde the ſupporter of ſtrength.

Therefore finding your Horſe to be healthfull and luſty (to keepe him ſo) you ſhall (for the firſt fornight,) feed him with the ſecond bread afore mentioned; and feed him ſtrongly therewith, and for change of meate giue him Beanes and Oates once a day, or oftner, if he eate not his bread well: and let him haue haye in his racke (wel duſted & ſhaken) to chaw on at his pleaſure, for he will not eate much of it, if he be not ſcanted of better food: now when hee will ride well vpon this feeding, you may be ſure he will ride better vpon purer, if it be not much differing, for the more his Wind is freed, with more eaſe will he maintaine his taske. The firſt fortnights order. 2. *Pr.* 12. 8.

And for his manner of labour, I hold it not the beſt to hunt him after the Hare (as ſome vſe) although the Hounds be very ſwift, for that is deceiptfull, in regard the dogs will be much at Default through the coldneſſe of the ſent, whereby the Horſe ſhall haue many ſobbes, ſo that when hee ſhall come to runne a trayne-ſent without any intermiſſion, his winde will not be ſo durable. His manner of labour. A firme foundation is certaine.

But let a Cat be led in a ſtring vpon ſuch grounds as is agreeing to your Match, for that ſent will be ſo ſtrong that hee muſt runne it wholy as if he were vpon the match, following as fleet hounds as you can get. But as for the number of traine-ſents you ſhould vſe in trayning, that muſt be directed by your owne diſcretion, that is, as your match is, or as you finde your Horſes diſpoſition in ſtrength and feeding. For if you toyle him too much it will weaken his limmes, and daunt his courage: or giue him too little, it wil make him feed foule and ſo purſiue, and then being forced to Ride longer then he hath beene vſed, will cauſe reſtifenes, thinking to giue ouer before he hath halfe done: either of which would be accounted a groſſe abſurdity in you. What number of Traine-ſents are to be vſed in Trayning.

And therefore if hee be to runne ſixe or eight Trayne-ſents, and the courſe too and fro, let him not be put to ſuch ſore labour aboue twice in that month, and let them both be in the firſt fortnight, that he may haue the laſt fortnight of time to recouer his

his strength, and let all the rest be sometimes halfe his taske, and sometimes three quarters, as you shall finde your Horse in strength and winde, but vse no certainty for bringing him to that custome. And let the last daies worke of the first fortnight be a Trayne-sent more then your match, that thereby you may try his toughnesse, and so repose the more vpon his truth. And likewise twise a weeke is sufficient labour to keep him in breath, for so his strength will not abate but increase.

How often he is to be exercised.

But if your match be to runne fewer Traine-sents, then you may oftner runne the whole number according to your owne discretion: prouided alwaies you strayne him not (at the least) for tenne daies before your match, least hee shall not haue time to recouer his strength. And giue him after euery breathing course a quantity of Rye bread to coole his body, and to keep it in temper.

2. *Pra.* 12.

And for his daies rest, vse him in all things as is said afore: onely if he be somewhat longer abroad, euening and morning to ayre, it will sharpen his appetite, by reason his vitall heate will be the more retayned in his body to cause concoction: but let him not goe forth too early, nor stay forth too late, but so as he may haue benefit of the Sunne morning and euening, to refresh and comfort him. And for the last fortnight, let him be vsed, (for his daies both of labour and rest,) as in the former, sauing that his exercise must be more moderate: and therefore to increase both his spirit and winde, let him haue of the best bread, and feed him therewith exceedingly euen as much as hee will eate, for if hee be in any good case afore, this will make his winde more pure and quicken his courage; and for change of meate giue him of the best white or cut oates, for they haue the most substance to giue strength: for the skegge oate is so light that they yeeld no such strength, and are so full of hulles and chaffe that they oppidate or hinder his winde. And let them be dryed in the Sunne, and beat in a cleane bagge, and then winnowed, and picked from all dust, and filth: and for variety, if you wash them sometimes in strong Ale they will be very comfortable, for though it is holden that it causeth pursiuenesse, yet such a quantity doth no hurt but good, for it will reuiue his spirits, and cause him to sleepe the better.

Pra. ibid. 10. 11.

1. *Pra.* 6.

Of the last fortnight.

The difference in oates.

Ale is comfortable.

Thus

Thus you shall feed him to as great iust as you can, letting him haue haye in his racke, till a day before his Match, and then giue him no more, that he may haue time to digest it, that so it may be auoyded with the excrements, except it be a little in your hand to scowre his teeth, after you haue fed him with bread, with which you shall feed him very well the day before he runne, and giue him a reasonable supper, that he goe not too empty into the field, for such a daies worke will aske substance to maintaine strength. Likewise, giue him a quantity of bread in a little ale before he goe into the field, for that will make him chearefull: and so let him be led into the field, referring the successe to Gods good blessing.

Chap. 16.

Obseruations in running.

VVHen as you are come into the place where you are to beginne your Traine-sents, you shall first picke his feete that there be no grauell nor stones to annoy him, betwixt his hooses and the shoes, and scrape all the dirt or clay round about the vpper part of his hooses off, and wipe them cleane, then chafe his legges very well, and for his saddle and bridle they would be made fit before hee come to the field: being a light saddle well sinewed, & stand sure on his back without hurting, with a couple of woollen girths, because they will not be so subiect to chase, as if they were of girth-webbe, and they will giue more liberty to his body for his wind to passe more easily: the stirrops and lethers strong and sure, but yet so light as is possible, being let forth to the iust length of your seat, that you may behaue your selfe more artificially, for the ease both of your selfe and your Horse. For if they be too short, you can neuer hold a firme seat, your kees being kept from their true place, so that if you leape, you wil either be in hazard of dismounting, or else sit so loose that the vncertainty of your body will be more trouble and hinderance to him then his leape, if you serued him accordingly.

1 His hooses would be pickt.

2 His legges chafed.

3 The saddle & furniture answerable.

Theo. 13.

Theo. 14.

And

And further, you cannot haue liberty to spurre when, and as occasion shall be offered: And againe, if they be too long, you
Theo. 24. cannot haue any stay of them to helpe your horse when he be-
*Theo.*15.17. ginneth to be weake, and likewise, it will be hard for you to keepe your stirrops, which to loose is disgracefull.

Likewise, that the reines and head-stall of the bridle be made sure to the snaffle, that there be no miscariage through neglect: and that the snaffle hang in the true place of his mouth: then he
1. *Pra.* 15. being vncloathed mount vpon him, and seat your selfe truely in your seat, and take your reines to such a proportionate length, as you may command your Horse without mouing your seat; holding your switch downe by your right side, with the poynt
1. *Pr.* 17. backe-ward like a sword, and with your elbowes close to your sides, yeeld your body somewhat forward, houlding your feet straight in your stirrops, and so beginne your businesse cheerefully.

Note, that when you switch or spurre your Horse, you haue a
Theo. 6. care to keepe your seate firme, for a little disorder in your selfe, will cause a greater in the Horse, especially when his strength is weakened: and therefore when you switch, doe not fetch your hand so farre as to remoue your elbow (much) from your side,
How to switch. but lifting your hand vp towards your eare, bring it suddenly downe and strike him with a short iert, for that will be sharper, then if it were further fetched, and strike him in the flancke, for there the skinne is tenderst and thinnest. Neither when you
How to spurre. spurre, doe not fetch your legges farre to strike him on the side, like a mallet, for then the calues of your legges will so beat him on the sides, that they will force his winde, as if they would driue it out of his body: And beside, you shall in so doing loose
Theo. 6. your seate. But when you spurre, you shall fetch your legge no further then your ordinary seating, and bring your spurres quick to his sides, with the strength of your legges from the knees downeward, for I am sure it will be so sharpe as to draw blood; and then also you will spurre so couertly as your aduersary will hardly perceiue: and spurre him not vnder the fore ribs neare his heart, till you be driuen to the last refuge.

Note, that if there be any forceable wind, that ye be mindfull to ride for the best aduantage of your Horse, that is, if the winde

winde be on your face when your aduersary leadeth, then to ride so close to him, that his Horses bodie may breake the force of it from yours, and yeeld your selfe so low that his body also may shelter your body, which will greatly helpe the strength of your horse. Aduantage taken by the winde blowing.

And likewise, if it bee on your backe, ride so behind him, that your Horse may haue the force of the winde, to set him forward, and breake it from him that he may haue the lesse benefit thereof. And Note, that if you perceiue to haue the speed of him, that you be carefull to preserue it till you come to the course, and there to husband it also, till such time as you shall dispose of it for the best profit: for prodigall running whilst a Horse is fresh, is the losse of many a wager, and disgrace to the Horse, though the fault be in the man. A small thing will goe farre with good vsing

Note, that at the end of euery Trayne-sent you haue straw and dry cloathes to rub and chafe your horse withall, to make him as dry as the time will permit before you beginne the next sent, & that you haue two or three cloathes steept in neats-foot or sheeps-foot oyle, or such like, to chafe his legs withall, to keep them pliable, & nimble: or if he hath had a strain that you doubt an inflamation, then dip some linnen clothes in cold water and bathe his legges therewith, and that will asswage the heate for that present. Note, that your Tryer may be alwaies prouided of such a Horses, as shall be able to come vp to your aduersary, to switch him vp if at any time he ride not faire, and without the compasse of law: and that he be alwaies with the aduerse Horse to see that they giue him no comfortable thing in his mouth, by conueying it in pretence of rubbing him about the head or muzle, or by changing his snaffle, that may be annoynted with some nourishment; nor that he haue no releise, either by holding straw or clothes ouer him to keepe him from the wet, if it chance to raine, but onely to vse such things by rubbing and dressing as the law and match doth allow. And likewise to obserue what state the aduersaries horse is in, and how he indureth his labour, which may be perceiued, either by his countenance, or by the working of his flanck, or by the slacking of his girths: for if his winde faile, then his strength abateth, and his body will waxe thinne, so that hee will not fill his girths as afore, Of ordring him at the end of euery Trainesent.

The Triars what to obserue

Note.

2. *Pr.* 11. 16.

afore, and therfore if they gird him aboue once after he is come into the field, or that once at the first sent, it is a good signe for you, if hee bee close girt when hee beginneth the first traine-sent.

And thus much briefly for this noble sport of hunting, wherein a great deale more might be spoken, but it would bee too tedious for a young fauourite, to shake euery branch, till hee haue gathered the fruit of the chiefe armes; and therefore if any be of such a dainty stomack that cannot feed on this messe because there is no more variety of dishes, or that the Cooke hath not set it forth with such sweet sauce as their queasie stomacks can digest, let them repaire to Mr. *Markhams Cauallarice*, where they may bee fully satisfied, except their stomacks bee so sickly that no dainties can content them: but then looke to themselues, that they surfet not through their curiosity.

Variety hurteth them more till it be grounded.

A conceited sicknesse is incurable.

Chap. 17.

How to make a horse lye downe at your pleasure.

SIth there are so many diuersities of horses dispositions as there are particular horses, receiuing their predominant quality, according to the beneuolent or maleuolent aspect and quality of the Planet that is exalted at the time of their conception; whereby some are so bold and louing, that they will lye and take their rest freely and voluntarily of themselues, and so are more seruiceable with lesse Art; and others so strange and timerous, that they will not lye downe but when the necessity of nature compelleth them, whereby their backe and limbes are much weakened, so that they are not able to maintaine that labour and toyle (without great helpe of Art) that is expected; for it is vpon necessity that that horse which must indure great toyle abroad, must rest freely at home, because it is a great comforter and nourisher of his powers: Therefore I will teach you an easie and infallible way how to bring any horse to such command as he will lye downe at your pleasure.

1. *Pra.* 5.ⁿ. The cause of horses different qualities: and that one horse is better then another.

The necessity of lying and rest.

Which

Which thing although it hath heretofore beene set forth by diuers that haue written of that subject, yet I haue approued of them by practice, that their order is very doubtfull, to bring almost any, much lesse euery horse to that subjection, without some inconuenience and danger.

Practise bringeth true euidence.

For, whereas some haue vsed for the effecting hereof, to take him by the head as hee standeth in the stable, and strike him with a sticke vpon his fore-legges, and so to vse the helpe of his voyce, (as downe sirra, downe, and such like) and neuer to leaue striking till he begin to bend in the knees, and so to vse him till through feare of the blowes hee kneele downe, yet this is both dangerous and doubtfull, for if hee be a churlish and stubborne horse he will indure many stroakes, before hee yeeld, and striue to free himselfe from such correction by disorderly resistance, in regard he knoweth not wherefore he is so corrected, notwithstanding all this, it is doubtfull whether hee will obey till hee be so sore beat vpon the legges, that his sinewes will be so sore bruised, as hee will be in danger of laming, by swelling or putting forth of splints. But if hee should, yet it would bring this inconuenience, that hee would be dangerous to ride into water, for if any thing should but trouble his legges (by chance) hee would be ready to lye downe in the water, through feare of his former correction.

The danger that ariseth hereby.

And againe, others haue counselled to set him vpon good store of straw, and so tye his forelegges together, and fasten another band to them, and cast it about his fetlocke, on his farre hinde-legge, and so cast him as they vse to cast Colts when they are gelt. Which although it goeth somewhat nearer the truth then the former, yet it is not tollerable, for it bringeth this inconuenience, that it will gaule a horse very sore behinde vnder the fetlocks, by being so often cast, as hee must before he be brought to it, and if he be stubborne after he hath beene so vsed twice or thrice, that so soone as he perceiueth what you goe about, hee will set his legs so ashore, that one man shall not be able to deale with him, and then the more violently that he is forced, the more he will seeke to resist so long as is possible.

How to cause him lie by casting.

The inconuenience of it.

Wherefore to preuent all these absurdities, you shall (if his standing be large) throw good store of straw vnder him, (as

afore) then take a ſoft girth and tye the one end of it about his farre fore-legge, vnder his fetlocke, then with the other end tye vp his foot to the ſurſingle vnder his body, hauing a care that it be well wadded with ſtraw vpon his backe for pinching it, then take another girth, and caſt it twice about the narre fore-legge, vnder the fetlocke, for ſlipping vp, and holding both the buckles in your hand, ſet your right ſhoulder to his left, and vſing the helpe of your voyce, (as afore alſo) pull his foot from the ground, which being done, hee muſt of neceſſity fall vpon his knees, and being downe cheriſh him, and vnlooſe the girth vnder his belly, (which muſt bee tyed vpon a draw-knot, for the purpoſe) and let him riſe with all his legges at liberty; for if he ſhould be ſuffered to riſe afore it bee vnlooſed, he would feele a reſtraint, and ſo cauſe him ſtriue the more, and therefore if he chance to riſe before it be vnlooſed, cauſe him to goe downe againe, and make what haſt you can to vnlooſe him.

How to make a horſe lye down willingly of himſelfe without any danger.

Note well, for here is all the doubt.

Then cheriſh him, and leaue him for an houre or two, after come to him againe, and vſe him in the like manner, and ſo foure or fiue times a day, and by the ſecond day at night he will kneele downe ſo ſoone as he ſhall but feele his legge tyed vp, though he be a very ſtubborne horſe. Which when hee will doe yet let him not reſt too long, for then he will think he hath done what he ſhould doe, but after he will kneele downe willingly, and haue no deſire to bring in his hinder-parts to lye downe, ſuffer him not to riſe ſo ſoone as hee would, but keepe him downe (by holding the girth ſtill in your hand) vpon his knees halfe a quarter of an houre (if need ſo require, but I neuer had ſuch need) and vſe the helpe of your voyce withall in ſaying downe, downe, and in two or three times ſo doing hee will couch his hinder parts, and lye downe of himſelfe, which when hee is downe cheriſh him exceedingly, and vnlooſe his girth, and let him lye ſo long as he will.

In euery leſſon there ought to be a daily addition till he hath learned it.

And when you haue vſed him thus a day or two, then you need tye vp his legge no more, for ſo ſoone as hee ſhall but feele you take vp his narre legge, and heare your voyce, hee will bend himſelfe to lye downe. Then to make him doe it more artificially, you ſhall take a ſticke and beat it vpon the

ſtraw

ſtraw, and withall vſe your voyce, and hold the girth in your hand, and ſo cauſe him to lye downe, and within tenne daies or a fortnight at the moſt (though he be neuer ſo vntoward) you ſhall bring him to lye downe ſo ſoone as hee ſhall but ſee you clap with your ſticke vpon the ſtraw.

The voice muſt giue him notice of your minde, otherwiſe hee will do it when his foote ſhall be taken vp to be ſhod.

But if his ſtanding be ſo ſtraite, that you haue not liberty, but as you deſire to haue him lye he reſteth againſt the wall, or partitions, then you ſhall haue him into ſome empty houſe or barne where hee may haue ſtore of ſtraw vnder him, and vſe him as is ſaid before.

¶ Now the vſe hereof is great both for pleaſure and profit, for it is delightfull to the beholders, to ſee ſuch ſtrong and luſty creatures made ſo ſubmiſſiue by Art, and it doth ſet forth the loue and mercy of God towards man, that although theſe creatures haue loſt that voluntary obedience, which they ſhould haue yeelded to him if hee had ſtood in his firſt ſtate, yet hee hath left ſuch knowledge remaining in man as to repaire that decay (in ſome ſort) to the primary creation, by Art, ſo farre as is neceſſary for the vſe of him, that he might with the Prophet *Dauid* ponder and ſay with himſelfe, *What is Man that thou art ſo mindfull of him: and the Sonne of Man that thou ſo regardeſt him?* And yet not to be proud thereof, but with true humility to giue him thankes for his Fatherly prouidence, in that he hath not taken away that ſoueraigne rule, whereby theſe and all other creatures might haue beene without vſe (as we haue deſerued,) but to acknowledge it to proceed from his loue, ſith wee haue not any thing which we haue not receiued, for in him wee liue, moue, and haue our being.

The vſe thereof

Theo. 1. 2.

Pſal. 8. 4.

And againe, it is very profitable for all ſorts of Horſes, whether they be for ſeruice, hunting, running, or trauailing. For if he be for ſeruice, if he will lye downe at command, it is a great eaſe for a man when he is loaden with his armour in getting vp into the ſaddle; and the Horſe alſo will take his eaſe more freely, (when he reſteth.)

What profit it bringeth in ſeruice.

And for either hunter, or courſer, it is very pertinent, for then aſſoone as he hath filled his belly, (at his times of feeding) and his bed ſoft ſhaken, you may command him to lye downe, which will be a great preſeruer of his backe, and ſtrength, and keep his

What to the Hunter and Courſer.

legs nimble and warme, what with the heate of his body, and the litter. And when he findeth ease thereby, he will take such delight, that when he is weary with lying of one side, hee will rise and lay him downe on the other, which will make him more able to endure his labour abroad.

What profit to the trauayling horse.

And for the trauayling horse it will make him so domesticall, that all strange places will be alike to him, for whereseeuer hee commeth, hee will couet to lye downe so soone as hee hath but slaked his hunger, (if he may haue but litter, and roome) which will refresh him as much as his meat.

Chap. 18.

How to exercise and traine a Running Horse.

THe difference betwixt the exercise of a Running Horse, and a Hunter, is not great, but onely in continuance of labour, for this dependeth vpon long and weary toyle; and that vpon a quicke and speedy dispatch.

2. *Pra.* 1.

Wherefore if you perceiue (either by his making or tryall) that hee will not indure any long time in sore labour, and yet finde him to be of great speed, then you must let his exercise be after such sort, as shall increase both his speed and winde, which would be after this manner.

Idem.

(1)

First, during the time of his trayning, let his feeding, dressing, watering, cloathing, and his exercise on his resting daies be in all respects, and in all things, as is set downe for your hunting horse;

2. *Pra.* 9. 10. 11. 12.

The daies of labour for his heates.

And for his daies of labour (in stead of trayning after the dogs) you shall giue him his heates vpon some plaine medow or heath ground, that is firme and hard, for so you shall bring him to that height of speed that Art and Nature can effect: by reason he will stretch his body to the vtmost length (without feare or dread of stumbling or ouer reaching) when he feeleth such smooth and hard running, and he will gather his legges so roundly, that hee will ronne with so great aduantage as is possible: without any such toyle of body, or fainting of courage, as would insue if hee were trayned and exercised vpon deepe earths, or broken swarthes,

2. *Pra.* 4. Sure footing bringeth sleight.

ſwarthes, before he haue a ſteddy cariage of body, or true knowledge how to handle his feet.

Secondly, there would be ſuch intermiſſion betwixt the daies of his breathing courſes, as he may haue time to recouer his ſtrength and luſt, which would not be aboue twice in a weeke; for if he ſhould be exerciſed oftner, the often frequency, would make it more loathſome to his affections, and abate his luſt, and ſo take away delight: beſides, it would abate his ſtrength, and weaken his lims, for want of knowledge, all which ought to be carefully preſerued: which will be the better done, by ſeldome exerciſe, (though it be ſometimes the longer and ſorer) if he haue time to recouer his ſtrength (againe) before his next breathing courſe: for it will leſſe grieue him, and cauſe a better winde, then if he ſhould be oftner exerciſed, and eaſily; in as much as often exerciſe cauſeth weakeneſſe, and gentle heates are deceiptfull, except you will indent with your aduerſary, that he ſhall runne no faſter then your Horſe will goe willingly, which were moſt abſurd.

(2) Twice a weeke is ſufficient for to breeth.

2. Pr. 15.

2. Pra. 14. Vſe maketh perfectneſſe.

A moſt ridiculous exception.

Thirdly, haue a care to the ability of your Horſe, and to his knowledge or nimbleneſſe, and as theſe increaſe ſo increaſe his labour, for if you exceed in them, it will cauſe weakeneſſe and ſo lameing, by backe-ſinew-beating, or ouer-reaching. Which care being had, then trayne him vp continually with other Horſes, (if it be poſſible) that haue the ſpeed of him, whereby he will be vſed to ſuch true labour, that a ſore courſe will not trouble him when he ſhall be hardly matchep. But whereas it is obiected, that ſore and long labour will pull a Horſe from his ſpeed, and decay his ſtrength, being ſtrained before he be at his full perfection, to which ſith I haue ſpoken ſufficiently afore, I meane not to preſſe much in the ſolution thereof, but onely to ſet forth their vncertaine iudgement in a Horſes ſpeed, for howſoeuer a horſe runneth off the ſcore, he cannot be ſaid to be a ſwift running Horſe, except he continue it to the laſt, in regard he is ſaid to runne the beſt that commeth firſt to the race head: and it is not poſſible that a Horſe which is vſed by a violent forcing to ſet all his powers to worke at the firſt, ſhould be able to continue, but is likelight thorns on fire that is but a flaſh, and ſo conſumeth himſelfe by his feirce and diſorderly running,

(3)

2. Pra. 8. 11.

Obiection.

(d) 2. Pr. 4.

Anſwer.

What a ſwift running horſe is.

Theo. 4. 20. whereby that is but a shadow of speed, which vanisheth as soone as that light abateth, hee being vsed to runne after such an indirect meanes: whereas if that Horse be reduced to a better gouernment, or an other Horse that hath any naturall speed, will not so soone decrease, but wil maintaine his whole running without looking for ease by sobbes, and so in the end proue the greater speed, (though he be not so arrant swift at the first) as shall hereafter be proued) in regard his wind doth rake so aptly with the body, and gather such a stout courage, that he will not daunt for his sore labour, but (like a hardy Souldier) ride in blood to get the conquest and glory of the day.

A whole running horse is the best speed.

2. *Pr.* 19. 11.

Theo. 32. 33.

2. *Pr.* 5. 6.

Now after he can tell how to frame himselfe, to launch forward orderly vpon skelping earth, if sometimes you haue him into the field to hunt him after the hounds, it will be very profitable, to learne him to ride vpon broken swarth & deepe earths, and to preserue the sensiblenesse of his mouth, in that hee must ride at the command of the man as occasion shall bee offered by the dogges: yet be carefull that you hunt him not ouer long, but so soone as you haue ridden three or foure good sents, (that he hath sweat) haue him home, and order him as before. Note, that if you haue not Horses of such speed to traine him, as can command him to ride; that then you doe not therefore fauour him in staying for the other, for that will increase idlenesse and thicke winde, in letting him runne after such an easie rate within himselfe, but keepe him at his full rate, and euer (now and then) let another runne at him to hold him to his speed (so farre as he can) and then after him another, for that will cause him to runne with the better courage, and increase his desire to runne still at the other Horse, when he seeth he can command them. And take this for a generall answere, for any doubtfull assertion that I shall maintaine in this whole Tractate, which through the strangnesse may seeme paradoxes vnto any, that howsoeuer they doe not rightly vnderstand mee, though in some places my speeches might tend to either excesses, yet I presuppose the effect thereof to the meane, because violence is the subuersion of Art, for as too much lenity bringeth rebellion, so too much cruelty, faintnesse and dulnesse.

To hunt a running horse sometimes is profitable.

2. *Pra.* 11.

A generall answere.

Theo. 19. 20.

CHAP. 19.

Chap. 19.

Of Matching a Running Horse and clearing the doubts.

THus hauing trayned your Horse, and approued him to haue such excellency, as you dare attempt to match him to run for a wager: you must be carefull least you giue your aduersary any aduantage against you, vnlesse you will obstinately loose your money, and disgrace your Horse. *2. Pra. 14.*

And therefore, (for making the better and surer match) obserue what cautions are set forth in the making of a Hunting match, and obserue the same here, for I haue there set downe the chiefe things to be obserued for such Horses as are to try their goodnesse by long and sore toyle, and apply them to the best aduantage your iudgement can minister: but because there are diuers aduantages that there I omitted, for that they are not so appertinent to those Horses, as to these that are to dispatch vpon a sudden encounter, I will here touch them as summarily as I can, whereby you shall the better vnderstand your selfe how to cleare such poynts, as would giue aduantage against you, and how the doubt of them extend.

More aduantage to be accepted against coursers then hunters.

Therefore, first obserue to runne such a course as is most agreeing to you Horses disposition; for if he be hot and very speedy, then the lightest, leauelleſt and hardest earths are the best: but if not so purely composed, so that he is more slow and crauing, then make your match to runne such a course, wherein are deepe letches, and broken swarthes, that his truth and toughnesse may recouer what speede looseth.

The horses disposition must be thus grounded in all matchs.

But here it is obiected, that an euen-leuell course is not so good for a hot Horse, because that he will spend himselfe outragiously, and so runne himselfe out of winde. *Obiection.*

I answere, that it is doubtfull to aduenture much vpon a horse that is of such a bedlam disposition as will not be gouerned but after his owne appetite, for then whether it be leuell or descent, he will runne so long as he is able, and then if hee be held any *Answer.*

thing

thing hard to it, hee will yeeld vpon what ground soeuer, but if hee runne within himselfe, so as hee is able to command the other at any time, then it may be thought that the descent of a hill will giue him the more breath, but (as I say) if the other hold him to such a rate that hee shall not bee suffered to slake his speed, then he shall finde small reliefe thereby; for as it is a helpe to him, so it is to the other, and then if he haue not time to ease himselfe when he climbeth vp the hill, his former ease will yeeld him no reliefe at all, if the aduerse horse bee true: And therefore that is but a thought indeed hauing no good ground, for the true tryall of this is, when there are some equality of speeds to be compared: For although one may cast a boule further downe a hill, then he can on a leuell ground, yet hee shall loose a greater aduantage when he commeth to cast it as farre vp the hill, for then he must vse his strength the oftner to cast it home, and yet the man hath more aduantage in casting the boule vp the hill, then the horse hath in running, for the motion doth consist in the bowle, though the force come from the man, but both the horses motion and his strength proceedeth from himselfe.

This is a great helpe.

Meere suppositions are meere simpleneſſe.

A Simile.

Wherefore he that desireth to runne such a horse vpon vp-withs and in-withs, for the better aduantage, seeketh helps by greater paine; by which it is plaine, that what horse will spend himselfe disorderly vpon leuell and easie grounds, wil doe more vpon vnleuell and strong earths, howsoeuer it may be alleadged to the contrary.

Note.

And therefore if at any time you bee to runne against such a horse, (knowing your owne to bee true, and of good speed) doe not repine to runne such a course with him, for if that bee all his refuge and hope, his stay is no stronger then a reed that will breake with the winde, and his hope but Bastard-like, that will neuer recouer inheritance, by reason there is no descent, but there is a climbing either before or after; where he will so choake himselfe with his violent and disgouerned running, that it will spend him twice as much as the descent shall helpe him.

A Bedlam horse hath small help by descending grounds.

2 *Pra.* 14. The aduantage of waights.

And now for waights, though a small difference bringeth a matter of moment in a hunting horse that must indure long time

time and toyle (according to the old Prouerbe, a lambe will weigh an old ſheepe in a long carriage) yet it bringeth not ſuch diſaduantage in a running horſe, that muſt diſpatch his labour in a trice (in reſpect of the other) if the difference bee not too great, or the aduantage giuen the ſtronger and ſwifter horſe, (through ſimpleneſſe of iudgement:) For if the ſtronger horſe carry halfe a ſtone, or more then the other, that is not ſo very great aduantage (for a foure miles race) as it is thought to be; for it may be he is more able to carry that, then the other is to carry his weight, eſpecially if hee haue any thing the better of ſpeed, without either of which or both, whoſoeuer will wilfully hazard himſelfe againſt the Pikes of his aduerſary, (by giuing aduantage in weight) he doth not deſerue to be pittied, or to haue a remedy giuen him for to cure his wound. 2. *Pr.* 1. 18.

Halfe a ſtone is no great matter for foure miles if hee bee a ſtrong horſe.

Wilfull folly is not to bee pittied.

Yet becauſe there is no man but ſhall ſometimes bee ouerreached in making a match, I will ſhow you how the diſaduantage in waights may be mitigated, (ſo farre as reaſon and experience hath led me) whereby there will bee proued no ſuch great difference.

But firſt vnderſtand me, that I would not haue you too forward in giuing aduantage thereof, vnleſſe you know aſſuredly, that you haue a greater difference in the goodnes of your horſe; yet if by any vrging occaſions you are brought into this relapſe, the next way you haue, is to feed ſtrongly, and breath ſo ſoundly as is poſſible for the impairing of his ſtrength, and withall to traine a ſtone, or a ſtone and a halfe heauier then you are tyed to runne in your match, and likewiſe let your horſe haue heauy (but yet handſome) hunting ſhooes all the time you traine: For the feeding home maintaineth ſtrength, and ſound exerciſe cauſeth good winde and toughneſſe, and the continuall carrying of ſuch an extroradinary waight, will ſo vſe him to ride with that burthen, that when hee ſhall come to ride his match, and is disburthened of that extraordinary waight, it will make him ſo light and giue him ſuch eaſe, that the waight will worke ſmall aduantage (for the other) in regard hee will haue runne his courſe before his ſtrength be ſo farre ſpent, as that waight ſhall haue power to worke any hinderance.

The beſt remedy to recouer the diſaduantage of waight.

Note the effect.

There is alſo another aduantage which would not bee paſt

ouer

Aduantage by distance of way.

ouer without some taſt, whereby you may the better iudge alſo how it is aduantage or diſaduantage, ſeeing it is not ſo indeed as it ſhoweth in words: And that is to haue aduantage giuen you by a certaine diſtance of way, either at the beginning, or at the ending, or both. And therefore if your Aduerſary knoweth his horſe to bee better then yours, and hee (to worke you in by cunning) offer to giue you twelueſcore, or a quarter of a mile aduantage, and ſo you to ſtart ſo farre before, you may bee deceiued therein, if your aduerſary runne with diſcretion: For it muſt bee firſt preſuppoſed that your aduerſary hath the greater ſpeed, otherwiſe hee were ſimple to giue any aduantage, and then when you ſtart you haue no directions to runne by, but onely your meere conceipt; which being doubtfull, you may either (through feare) ſpend your horſe too faſt at the firſt, not knowing how you hold your diſtance; or elſe ſuffer ſo long (leſt you ſhould ſpend too faſt) that he ſhall come vp to you, and then your aduantage is loſt. Whereas he hath alwayes before his eyes the diſtance of way that is betwixt you and him, and ſo feeling the running of his horſe, he may proportionate his rate ſo as hee ſeeth the part of the giuen diſtance gained anſwerable to the part of the race that is runne, and ſo hee may runne within himſelfe as occaſion ſhall afford.

Of ſtarting before.

A mans conceit is a weake Iudge.

To haue the aduantage at the laſt is the beſt.

There is alſo another aduantage giuen, which is to ſtart both together, and to haue ſuch a diſtance giuen you, as hee is to ouer-runne you, ſo many ſcore as you ſhall agree vpon, at the laſt, which is the better and ſurer, for ſo you haue not onely the aduantage of ſo much liberty, but alſo the like aduantage to proportionate the part of diſtance loſt, to the quantity of the race ſpent in running, (as hee had afore of you,) that you need ſpend no more then ſhall bee needfull; whereas hee running doubtfull (as you afore) muſt runne away ſo faſt at the firſt, leſt he ſhould not gaine that ground hee ſhould, that his horſe (except he be very tough) cannot maintaine it, and then you ſhall beat him in his owne play.

Aduantage vpon aduantage.

There is yet another aduantage, and that is to haue aduantage of ſuch a diſtance of ground, both at the beginning, and at the ending, which may well bee called aduantage vpon aduantage, for ſo the hindermoſt horſe muſt be kept at his full

ſpeed

ſpeed to recouer the giuen ground at the firſt, and then to gaine ſo much ground againe at the laſt, which is double aduantage, beſides the diſaduantage in iudgement of running (as before;) and therefore bee carefull how you giue that aduantage, except you know your horſes ſpeed and toughneſſe, is in proportion to the other, as ſixe to fiue.

Yet there is another aduantage to bee giuen, which being rightly conſidered is rather a diſaduantage, and therefore may well be called a diſaduantage vpon aduantage, and that is to giue you ſo much ground at the ſtart as ſhall bee agreed vpon, and you to keepe the like diſtance ſtill at the later end, in which through the vncertaine grounds, the man hath to proportionate his ſpeed, it includeth all the other inconueniences, being directed by nothing but a ſlippery imagination, and ſo the better horſe may be ſhamefully beat. Diſaduantage vpon aduantage.

And thus I haue briefly ſet forth the ſeuerall aduantages with their differences; but before I conclude, I will now proue my former aſſertion, that a horſe which runneth hot at hand, but will not hold it, cannot be truely ſaid to be of ſuch ſpeed as another horſe that is not altogether ſo ſpeedy at the firſt, but yet durable. 2. *Pr.* 18. d. (m)

For inſtance, take a number as 20. and deuide it firſt into two equall parts as 10. and 10. and let that bee ſuppoſed the tough or whole running courſe; then take the ſame number againe and diuide it into two vnequall parts, as 15. and 5. and let that be imagined the hot running horſe: Now multiply 10. by 10. and the product will bee 100. then multiply 15. by 5. and that product will ariſe but to 75. and yet you ſee that 15. and 5. added together maketh 20. as well as 10. and 10. maketh 20. although the product of that is not ſo great as the product of this by 25. And the reaſon is, that the difference of the exceſſe from 10. which is the meane, (being 5.) is not multiplyed equally in it ſelfe: for 5. being the multiplyer, multiply 10. by 5. and it yeeldeth 50. and multiply 5. by 5. becauſe it is the exceſſe, and it produceth 25. which being added to 50. maketh 75. as afore, but multiply 5. againe by it ſelfe, and it bringeth 25. more, which being added to 75. maketh 100. anſwerable to the product of 10. and 10. ſo that you ſee, though 15. is more

Euclid. 4. *Booke.*

10
10
100

15
5
75

10
5
50

50 5
25 5
75 25
25
100

more then 10. and hath the vantage at the first, yet 5. is lesse then the other 10. by the square of 5. which is the excesse, and so looseth that aduantage by the quantity of the square of the excesse, as is demonstrated.

Note the Application.

Euen so, the whole running horse (though not altogether so speedy at the first) holdeth his speed from the first to the last, whereby there is no losse, but produceth the best aduantage, as it doth being multiplyed in it selfe, but the vnequall or false running horse, although he haue the aduantage at the first, as 15. hath of 10. to the outward sense, and so may hold it halfe the course, nay it may bé $\frac{2}{4}$ as to 75. yet by reason that his running tended not to the meane, but to the excesse, hee will loose that aduantage at the latter end, in as much as hee hath a lesse proportion of strength and winde to maintaine him at the last, and so the further he runneth, the more hee setleth, as the last fiue doth of the last 10. whereby it is playne that long and true training doth not pull a horse from his speed, but rather increaseth it although he runne not so violently fast at the first, as hee did, seeing true and whole running horses are to bee accompted the swifteste horses, and doe worse the other which rested to be proued.

1. *Pra.* 18. d.

Chap. 20.

How to cloath a running Horse.

After you haue brought your horse to such perfection that he is fit either for a bell-course, or that you haue made a match vpon him; you shall first see that your stable bee darke and close for warmth, and that hee may take his rest as well in the day as the night, and look also that both the manger, racke, walles and all other places be kept cleane from cobwebbes and filth, and let him haue continually good store of litter about him, for that will make him haue the greater desire to lye when hee feeleth ease therein, which will much increase his strength and courage; and it will make him pisse more willingly, when nature shall desire, which many horses will

2. *Pra.* 3.

2. *Pra.* 17.

will hold (to their hurt) if when they piſſe, they feele it ſprinkle vpon their legges: And further, to keepe the moiſtneſſe and rawneſſe of the earth, from aſcending, which might engender colde.

And for his cloathes, whereas before (during the time of his training) he had no more then an ordinary hunting horſe, yet now when he is kept for a match, he ſhall haue more ſtore, not onely to keepe his body in ſuch a moderate naturall heat, as ſhall be able to diſſolue any raw or groſſe humors, (if they ſhall abound) which would bring ſome impediment to the horſe, if they ſhould be ſuffered, for thereby the heat ſhall ſtill be able to diſperſe them into the outward parts, and ſo expell them away by ſweatings as he ſleepeth, which will be a great meanes to purge his body, and to keepe it pure and cleane; but alſo they will make him very agile and nimble: for hee being vſed to be peſtred with ſo many cloathes, when (as Mr. *Markham* ſaith) hee commeth to bee ſtript naked for to runne his breathing courſe, he will feele himſelfe ſo light and pleaſant, and feele the coole ayre ſo peirce him, that hee will deſire to runne with what ſpeed and courage his ability is able to performe. *2. Pra. 9.* The profit of many cloaths.

But yet there would be a meane preſcribed in this limitation, for as too few cannot purge well, ſo too many will force nature too much, and cauſe weakenes and faintnes in all his powers. *1. Pra. 9.*

Wherefore for an ordinary quantity of cloathes; Firſt, take a narrow peece of Cotten and caſt it round about his body, to lappe about his heart, hauing a breſt-plate about the bredth of halfe a yard, to tye before his breſt; and next that take a cleane linnen ſheete and couer all his body therewith, for that will be pleaſing and cleane for his body, and keepe him from what annoyance might offend him by ſweating, either by his foulenes, or extraordinary watme keeping; for the heat of his body will dry it as ſoone as nature ceaſeth working, and the humors euacuated: and next aboue it lay a woollen blanket, or a cloth made of thicke cloth, and next that a houſing cloth made of canuas, and aboue all another made of ſtrong ſackcloth; and let all theſe bee made ſo large as they may, to tye cloſe vpon his breſt, to keepe his hart warme, for there hee is in the moſt danger of How to cloath a running horſe

getting

2. *Pra. 9.* getting cold; then gird them round about with a surfingle, and wadde him round as you did the hunting horse, and let him haue no more, for these cloathes are an indifferent proportion for a temperate season, and may bee increased or diminished by your discretion, as the weather shall change hot or colde.

The order in dressing a running horse.

Now for his dressing, let it bee still after the manner of the hunting Horse, onely whereas you vse to dresse him twice a day, if you dresse this but once it is no great matter; for 2. *Pr. 9.* 18. if he should be so often stript naked from his clothes, he would be in the more danger of getting colde, by reason he would be so often laid open to the peircing ayre: which thing to preuent also you shall not take his cloathes fully off when you dresse him, but vnloose them first before and fold them downe to his buttocks, (but so as those sides that must bee next his skin, be kept warme,) and dresse his fore-parts, with what speed you can, then fasten them before againe, and fould vp the hinder parts in like manner vp to his shoulders, and dresse him behind; then cloath him vp close, and wadde him about with soft wispes, then rubbe and dresse his head and chase his legges very well, and when you haue done, take out his Yard, and picke it from filth and wash it in colde water, and annoint it with Hogs-grease.

And bee sure that you keepe your Stable very close whilst you are in dressing him, for a little Ayre will bee very peircing to him when hee is naked: And therefore dresse him likewise about the middest of the day, when the Sunne is at his greatest heate, to qualifie the coldenesse of the Ayre, except it bee your breathing dayes, and then dresse him not till hee goe forth to ayre at night; for you must bee carefull you vncloth him not before hee be colde.

CHAP. 21.

Chap. 21.

Of Ayring.

THus hauing set downe the generall obseruations of his cloathing and ordering in the house (after he is matcht) it resteth to shew you how to order him in his ayring, watering, feeding, &c. And first for his exercise in ayring, you must regard to what end it tendeth, and what profit it yeeldeth. Now it tendeth to helpe nature to expell her enemies, if at any time the body bee euill affected or the winde stopped, by too much feeding and rest. The end and profit of ayring.

And therefore it bringeth this profit, that the ayring euery morning and euening: First, it purifieth the blood and purgeth it from grosse humors, (if the ayre be cleane and pure.) Secondly, it helpeth his winde (by exercise) and learneth him to conioyne the motions thereof, to agree reciprocally with the actions or motions of his body, by such a common, frequent, and mediocrite practise. Thirdly, it increaseth lust and courage (if he be not too early ayred. And lastly, it sharpeneth and prouoketh the appetite and stomacke (if at any time he forsake his meat, which running horses are much subject vnto, by the excesse of either too much or too little exercise) for that the coldnesse of the ayre will driue his naturall heat from the exterior parts to the interior, to further concoction, that thereby his meat will be sooner digested. (1) (2) (3) (4)

For the reaping of which profits (to help your horse so farre as this effect hath power) you shall obserue to apply it according to your horses constitution both in time and manner. But for the time, whereas Mr. *Markham* doth counsell to ayre him early or late, as the state of his body standeth, as if hee bee fat or high of flesh, then to ayre him before breake of day and after twilight; but if leane or low of flesh, after Sunne rise and before Sunne set: But if neither too fatte nor too leane, then to ayre him in the twilight, from which I am something dissenting, (though his Workes I doe as much ap- No good effect without right Application.

plaud as any that heretofore hath written; And my reason is.

That, (in Art) whatsoeuer may any way hinder the strength and lust of nature is to be auoyded:

In Dariy. But night ayrings doe hinder the strength and lust of nature:

Ergo, night ayrings (in Art) are to be auoyded.

The Maior is plaine, for that the vse of Art is to no other end, then to helpe towards a restitution of that estate wherewith things were indued at the primary beginning.

The Maior proued.

Theo. 1. The Minor is proued in diuers places of this Tractate, in that the ayre, in the night is contrary to a Horses disposition, for he is hot and dry, and the ayre then being cold penetrateth very sore, (by reason of repugnancy,) and thereby abateth the lust of a horse (as we may see by those Horses which run abroad all Winter,) and it is then very moyst withall, in respect the shadow of the earth doth hinder the reflect of the Sunne, that it cannot exhale the moysture that falleth, (as may be seene by the dew, and cold rime that falleth in the night) through which though it is thought to purifie the bloud yet in reason it is otherwise, for it increaseth cold humors the more, which do abate the strength of the horse, by obstructing and corrupting the bloud: and so the conclusion is grantable.

The Minor proued.

1. *Pra.* 7.

2. *Pra.* 9.

The conclusion true.

Wherefore come to your horse some halfe houre before Sun rising, (whether he be fat or leane, or of what state soeuer) for then by such time as you haue rubd his head and body, and chafed his legges, the Sunne will be risen, that so you may haue him forth to ayre: for the Sunne being a comforter of all liuing creatures, will comfort and cheare his spirits, he hauing a naturall desire to be refreshed thereby, as is euident by such Horses as are abroad all the night, who when the Sunne riseth will couet to such places, as they may stand vnder shelter, and haue the benefit of the Sunne, to be comforted by the heate thereof, after the coldnesse of the night.

The time of comming to your horse in the morning.

(c)

1. *Pr.* 11. b.

Note.

Therefore (as I say) haue him out at that time, for then the ayre wil be so temperate, as it will help digestion and, nothing at all impaire nature: & though your horse be fat, yet doe not think to abate his flesh the faster, by hauing him earely forth, for so you shall diminish his flesh and strength, and yet his ability for labour

Of a fat horse how to vse him.

labour will be little helped: but you ſhall ſtill obſerue the ſame times for his ayrings, and keep him out ſo much the longer, and let ſound heats doe that by true labour and long ayrings, which earely and late ayrings ſhould doe: for it is that which cauſeth perfect winde and valerous courage; and therefore that Horſe which is ſomewhat high of fleſh, is better to worke on, then he that is low, becauſe he hath more ſtrength and ſubſtance to endure labour: whereas the other muſt be ſo foſtred, and fauoured (in his training,) to get ſtrength and fleſh, that he oftentimes proueth purſiue and thick winded, when he commeth to be tryed, (for want of true exerciſe, and labour.) 2. *Pr.* 8. 10.

A fat Horſe hath more ſubſtance to worke on then a leane.

And likewiſe for the manner of ayring, whereas he wiſheth that you ſhould lead your horſe in your hand and ſo to walke a foot by him whilſt you are abroade, I alſo differ therein, (except he be a Horſe that is very cleane, and hath beene ſo long trained as hee hath gotten a perfect habit of a true rake, or that hee hath any old ſtraine, and muſt be fauoured for feare of renewing it, which if he haue none of theſe, as ſoone as you come into the ſtable in the morning, (if he be riſen) and haue rubd him, (as is ſaid, for once dreſſing in a day will be ſufficient for a running Horſe, if he be well rubd and chafed at other times, as hee ſhould) you ſhall take his bridle and waſh the ſnaffle in Beere or Ale, and bridle him vp; then you ſhall ſee that all his cloaths be handſome and faſt about him, then ſet your Saddle vpon his backe, aboue his cloathes, and gird them cloſe vnder his belly with the girths, and wad him round about the heart with handſome waddes of ſtraw; then take a new layd egge and breake it in his mouth, and cauſe him ſwallow it downe, and ſo get vpon his backe, and ride him vpon a gentle rake, vp and downe ſuch places as hee may gaine the beſt aduantage both of Sunne and ayre, and where you may haue conuenient watering thereabouts, and a hill (if it bee poſſible) to gallop vp after his water, for this manner of ayring a Horſe-backe is farre better then a foot, both for his mouth, winde and exerciſe of his body.

Of the manner of Training.

2 *Pra.* 20.

Airing on horſe backe is better then in hand.

When you haue had him forth ſo long as you (in your diſcretion) thinke ſufficient for the ſtate of your body, you ſhall haue him home, and vſe him as is ſet downe for your hunting Horſe. 2. *Pra.* 15.

2. *Pra.* 5. Note that whilst he is abroad to ayre that he rake orderly both with his winde and body, till he be cunning therein: and when he desireth to stand, that his wind settle to rest gently as his body doth, otherwise it will bring a contrariety, and cause a hinderance in the passage thereof, when hee shall come to be sore strained.

Note, that you faile not to exercise him thus euery day both morning and euening, but vpon the day you intend to giue him his breathing course, which then you shall giue him instead of his morning ayring, and then at night vse him as afore. Note, that if you see the weather disposed to a thicke fogge, raine or snow, that then you forbeare to ayre him, for then it is better he should stand in the stable, then to goe abroad, because the moistnesse thereof will pearce through his pores, and so redound to some offensiue grieuances.

Chap. 22.

Of his Watering.

COncerning the watering of a running horse there is a difference betwixt some mens opinions and mine, but because I haue spoken thereof heretofore, I will but touch their opinions briefly, and referre the taking or leauing of them, as (in their iudgement) they shall finde reason to perswade. Now whereas it hath beene a custome to water a running Horse in the house, and to haue him drinke but once a day, and likewise to put Liquoras, or such like, into the water to helpe his winde, all these I doe except against, and why?

Of leting a Horse drinke in the house.

For (first) watering in the house is very hurtfull, for if he be any thing subiect to take cold, it will be nourished by drinking cold water, (if he be not heated after:) because that watersh humors are enemies to a horse, and will increase vnnaturall superfluities: for as standing water doth putrifie & gather filth, so will a horse gather much corruption, and excrementall humors by drinking cold water, if the coldnesse be not mitigated by exercise, to disperse the naturall heate into all the parts of the body.

Note this Simile.

body. And further, if hee should drinke at any time (in the house) after labour, before his radicall moisture hath quenched that excesse of heate gotten by labour, the receiuing of cold water suddenly into his body, (and not hauing any exercise to heate the same) will so ouersway the quantity of naturall heat, that it will benumbe his body and make him shake, and so hazard either the mortall disease of foundring in the body, or else hinder concoction, with ouer raw humors, so that he cannot haue good digestion, for want of which, vnwholsome crudities will ingender.

The danger of letting a horse drinke and not heated after.

And therefore water your Horse as little as you can in the house, but let him fetch it abroad, that you may heate it in his body by galloping, and so preserue him from such dangers as may insue thereby.

1. *Pra.* 6.
2. *Pra.* 10.

Secondly, if he drink but once a day, his body will be brought very dry and costiue, in that it cannot haue sufficient moisture, to quench that excesse of naturall heate, which will abound, if he be restrained from drinking when the necessity of nature requireth, and so that heate will get such prodominancy of the naturall moysture, that he will dry too fast the moysture, not hauing a proportionated quantity to keepe his body in a meane temper for the nourishment of nature, and so cause an inflamation and distemperature of the whole body, for as too much oyle quencheth the light of the lampe, so if it haue too little, it will consume more speedily.

Whether a running horse should drinke oftner then once a day.

A Simily.

Therefore to keep your Horse in perfect state, I wish all those that will be counselled, to water him euery euening & morning whilst he is abroad to ayre, and let him drinke what hee lusteth, so it be warmed in his body as before, for he will not drinke so much as shall harme him, for that his food must be so perfect and clean from grossenes & dust, that it will not much prouoke thirst.

A running horse would be watered as often as he is ayred.

Thirdly, to put Anise-seeds Liquoras or any other such Apothecaries drugges in his water, to make him long winded, it is vnnaturall, vnwholesome, and yet worketh no sound effect, but onely a conceipted illusion: For as I haue said, Nature approueth best of that which is the most pleasing to her selfe, and to assimulate such nourishment as will maintaine the vitall powers in the best estate, to giue her strength to withstand her enemies:

1. *Pr.* 7. k.

Liquoras water is vnnaturall for a horse.

1. *Pra.* 6.

God prouided grasse for cattel and greene herbs for the seruice of men.

and therefore such kinde of drugs are not consonant nor agreeing to her being Phisicall, and not to be vsed but vpon vrgent necessity, for when the body is well affected and hath a good appetite, if a Horse be driuen to drinke liquoras-water it will weaken nature becausse his stomack will not digest it so well, nor desire to drinke so much of it as of ordinary water: and so it is vnwholsome, in as much as it is no natural releise, being differing from his appetite, and so changeth his constitution by exalting of ouermuch heate, not taking sufficient to delay it, and by that meanes also his body will be made dry, and so much the rather becausse such spices are hot. And whereas it is supposed to increase wind, I grant it doth so in a sinister sort, being differing from this end wherefore it is ministred, for if hee were to vse any exercise without any strong coaction of the body, as to neigh, play, or such like, then it might produce some likelihood, as it doth in a man that may vse it to help his wind, in singing or sounding a wind Instrument, without further action of the body, but for strength of bodily exercise, it is more hurtfull then profitable. Let a man that is dieted with such drugges to helpe winde (and will not likewise vse his body to true and sound labour) be to runne against one that hath ordinary good feeding, and hath vsed his body accordingly; he shall find that he which hath exercise and strong feeding, wil worse the other, though he be neuer so curiously dieted by such kind of meates and drinks: although they be both at first of an equal speed, nay there is ods that hee will beate him, becausse his is naturall feeding, and this vnnaturall. Euen so, by application it may be said of horses.

Liquoras water is vnwholsome.

Liquoras water is both a sinister helpe of the winde.

A true Simily.

More haue lost then wonne by this diet.

Wherefore I wish to auoyd such kind of drinkes, if you desire to bring your horse to his best strength and wind, and let good and sound feeding, and true labour doe that which liquoras water should doe, becausse it will endure the touchstone, when the other will proue counterfeit, for I haue seen more that haue beene so dieted loose, then euer I saw to win.

What water is best for him.

There is also curious diuersities, what kind of water is best for a running Horse, but becausse it is not much materiall (for there is not such difference in effect as in words) I will not presse thereon, for so the water be not stinking nor muddy, but either a cleane standing water, or a running spring, it is sufficient, And

let

let him haue his fill both euening and morning, before you come in with him, for it will doe him no harme, (ſo as he drinke not at any time whilſt he is hot,) in regard a Horſe that is in ſtrict diet, will be ſubiect to an exceſſe of heate, and drinking ſufficiently will be a meanes to coole and abate the ſame.

Chap. 23.

Of the food of a Running Horſe.

THere are many that make a kinde of ſuperſtition in feeding a running Horſe, (aboue a hunter:) which is rather to make it ſeeme more curious then neceſſary, for thereby they allude ſo much to feeding, that they take away the Art of riding: holding it to be the onely meanes to bring him to his higheſt perfection both of ſtrength, courage, winde, and ſpeed. But whereas they thinke to make the Art more intricate, and themſelues more famous, they abuſe it, ſhowes their owne ignorance, diſgraces the Horſe, and worketh the vndoing of many good minds that delight therein, and haue no knowledge, but onely relye vpon ſuch preiudicated braines: Therefore for confirming the knowledge of the weak iudicialls herein, let them know that ther is no ſuch curioſity in this, more then in the other (as it is holden) for they both ſtand vpon maintaining his ſtrength, winde, and ſpeed, (which conſiſteth vpon true naturall feeding) onely the difference is in continuance of time: that for long toyle, and this to diſpatch ſuddenly; and ſo to haue his ſpeed ſupported in the higheſt degree, during ſo ſhort a time, which cannot be done by a Phiſicall diet to decay nature, but by ſuch feeding as will increaſe it.

2. *Pr.* 12.

Error nouriſheth many inconueniences.

2. *Pr.* 1. 18.

And therefore to abandon curioſity, you ſhall vſe him, (for the firſt fortnight after he is matched,) in all reſpects, as you did the hunting horſe, (for his kinds of meate, quantity, manner and time of his feeding.) Onely whereas I wiſhed to giue him a quantity of prouender in the morning before his water, you ſhall giue this nothing, except it be a new layd egge or two, downe his throat, before he goe forth to be ayred: at the end

2. *Pra.* 12. *Idem.* 11. *Idem.* 21.

of which fortnight if you perceiue that hee hath gotten an able and ſtrong body, and that the beanes cauſe purſiueneſſe, ſo that he ſweateth too much in his breathing courſes, you ſhall for the laſt fortnight take the beanes cleane away, (except he be a dainty feeder, which then you ſhall vſe ſometimes, ſtill to ſtirre vp his appetite,) and feed him with the beſt bread preſcribed for the hunter, very ſoundly; for it is very ſtrong and of good digeſtion, and helpeth the winde. But whereas before, you needed but to chip the bread, you ſhall this fortnight cut the cruſts cleane away, and giue them to ſome other horſe, (for they are hard of digeſtion, and will heate and dry his body too much.

2. *Pr.* 12.

Oates well duſted and waſht with whites of egges are excellent feeding.

And for change of meate, inſtead of beanes and oates, you ſhall giue him cleane oates, but let them be of the beſt, and well dried, firſt in the Sunne, and put into a cleane cloath or bag, and batte them throughly with a cudgell, then fanne or winnow the hulles and duſt away that is rayſed by beating, after take the whites of ſo many new layd egges, as you ſhall thinke good, for the quantity of Oates (as if two pecks, then halfe a ſcore or a dozen) and waſh the oates therein, and dry them in the Sunne againe, and giue them your horſe, as you ſhall ſee beſt, for this is both a light feeding, and moſt ſoueraigne for his winde. And giue him alſo oates waſht in two or three whites of egges (at a time) and Ale beat together, for that wil coole his body, and keepe it moyſt, and is alſo good for the wind, though ſome hold it a purſiue feeding.

Of moiſt waſht meats.

2. *Pra.* 15.

With theſe meates you ſhall feede him the laſt fortnight ſometimes with one, and ſometimes with another (but let bread be his cheife feeding,) giuing him euery meale ſo much as he will, but onely the night before you intend to giue him his breathing courſe, (in the morning,) when you ſhall feede him more ſparingly, that his ſtomacke may be empty, leſt if you giue him his heate before his meate be concocted, the exceſſe of heate cauſe too ſudden digeſtion, and ſo oppreſſe the ſtomacke with raw crudities, and cauſe ſickeneſſe or loathing the meat: either of which is ſufficient for the loſſe of a match.

2. *Pra.* 12.

Note.

When to muſſle your horſe.

And for that fortnight alſo, you ſhall (the day before his breathing day) put a muſle of *Cannas* vpon his mouth, hauing two holes before his noſtrells, to receiue winde, and let it not be too ſtraite,

ſtraite, but that he may haue liberty to open his mouth freely, and let it haue two ſtrings to reach to the top of his head, and tye behind his eares, to keepe him for rubbing it off. But if hee be a ſore and groſſe feeder, (that he will eate his litter, or gnaw the racke, or walles,) let him weare it the whole fortnight except it be the night after his breathing courſe, which then (howſoeuer he is) let him feed at his owne pleaſure both of haye, and bread that night, for the haye will doe him no harme, ſo it be ſweet and cleane duſted, for it will be cleane digeſted out of his body before the next breathing day: through which liberty he will ſo fill his belly, and take his reſt ſo kindly (not hauing any thing to diſquiet him) that he will be ſo freſh and luſty the next day, as if he had done nothing the day before: but after you ſhal let him haue no more hay, but onely a little which he ſhall pull out of your hand, to cleanſe his teeth after his feeding. And thus you ſhall continue in all things, till the match day without altring or changing any thing, leſt likewiſe you alter and change his body by vnacquainted and ſtrange foode: for you ſhall finde (by his heates) that hee will make a true courſe vpon this feeding.

When to muſſle a ketty feeder.

2. *Pr.* 15.

But for putting oatemeale, butter, or Aniſe-ſeeds in the bread. I hold they may be better ſpared, then vſed, for any good or profit they yeeld; for though oatemeale be ſtrong, yet it is ſo ſolide, that it is not ſo quick of digeſtion, nor ſo ſprity, as wheate, and it is alſo a great drier vp of bloud, ſo that the bread will be too much coſtiue, hauing a double proportion of dry food to that of moyſt, (for there will be both it and wheate drying, and but onely beanes, moyſtning:) and likewiſe there will be a double proportion of a denſit or ſolide quality to one of Aſper or light, (for both it and beanes are heauy, and onely wheat light:) through which it will be ſo ponderous, that it will lye in his ſtomacke and not digeſt ſo ſoone as it would doe, if wheat had the predominant quality, (as it ſhould indeed) becauſe it giueth more quickneſſe and ſpirit, agreeing the neareſt to the horſes diſpoſition.

Oatemeale is a ſolid ſubſtance and a drier.

Phiſi: de materialis. *Vnumquodque enim natura, et ſua ſponte, in ſuo ſimile gaudet.*

And for butter, I ſee no reaſon why there ſhould be any put in, for though it may be held ſoluble, yet it is an vnnaturall diſſoluter: and beſides, it will make the bread heauy and ſad, and

Butter will make bread heauy.

ſo

so hinder digestion (as afore) as the experience of such cakes and crusts, which haue it put into them doe approue. And for Anise-seeds, I haue spoken sufficiently already, working more damage by ouer heating the body, and drying it, then they doe good in helping the winde.

1. *Pr.* 6.
2. *Pr.* 13. 22.

And likewise there is a pretended curiosity, in dressing the meale so often till it be refined to the purest substance, thinking by such pure foode to bring him to his superlatiue excellency, but in this they passe the limits of reason, in following a conceipted curiosity, rather them conducted by a carefull aduise, to consider what hinderance it might bring: For herein they stray (also) out of the true path; for when the meale is so very fine dressed, there remaineth nothing but the chiefe and pure substance, which though it may be made very light by putting good store of barme in it, yet when it is once aboue a day old, it will dry and harden extremely, (as may be seene by manchet or fine white bread,) for that the greatest part thereof must be wheate; and if oatemeale be in it, it will dry and cake the more, by reason of its density, and aridity, whereby it will be compact so close, for want of asperity, that the heate by reason of its lenity, cannot exhaust the humidity, from the inner part till the vtmost be first concocted, and therby wil not be expelled so soone, not being fully digested, and then if he haue any heates by exercise, (as oftentimes it commeth to passe,) before it be excrementall, it will oppresse his stomacke, and through violent concoction, breed raw crudities, and so instead of purifying the blood, corrupt and inflame it, and thereby distemper his body, and bring a surfeit, and then (as in a man, so in a Horse) a surfeit taken by bread is most dangerous: and further, it will cloy his stomacke, and take away his appetite. And it will be so much the worse to digest, because the quality of wheate and oatemeale is siccans or drying, so that it will be of such durity & hardnesse, (being dry for want of humidity to mollifie it,) that it will not so easily be expoliated: And therefore no maruayle, though running horses are so much subiect to such aridity and drinesse in their bodies, when they are fed with such hot and drying food, and also restrained from water when nature desireth for to quench thirst prouoked by heate.

What damage meale too fine dressed bringeth.

2. *Pra.* 12.

Metaph. de Mate

A surfeit by bread is dangerous.

1. *Pra.* 6.
2. *Pra.* 22.

Where-

Wherefore (as I say) let your bread be but onely beanes and wheate, not being ground nor dreſt too fine nor courſe, but ſo as it ſhal neither haue ſo much bran as to putrifie the blood, not ſo little as to make it too ſolide, but that it may haue ſuch aſperity and ſubtilty, as the heate may diſtill into all the parts to giue it quicker digeſtion. *Note.*

But becauſe heat is the Vigetatiue organ for nutrition, therefore it muſt haue a predomination ouer the moiſture, or elſe they will not fructifie nor grow to pure perfection (as may be ſeene by the difference betwixt winter and Summer,) therefore in regard wheate is hot, and ſo a helpe to quicken and ſtirre vp the vitall ſpirits and courage, (being the pureſt and cleaneſt food,) let the greater part be wheate: and for that bran which is in the bread (ſo it be not much) will doe more good in ſcowring the maw, and furthering digeſtion, then harme, by corrupting the bloud, and ſtirring vp inflamation. Wheate doth help to quicken the vitall powers. 2. *Pra.* 12.

Chap. 24.

How to vſe a Horſe after hee is matched, in his breathing courſes.

HAuing heretofore ſpoken of the time and manner how to traine a running Horſe in his breathing courſes, to bring him to his ſtate of body and trueth of winde, therefore I will but breifly touch ſome things that may giue further light for the perfecting of the ſame.

Wherefore let the times and manner of his breathings be ſtill vſed as you did in trayning, before he was matched, yet not vpon the ſame grounds, but let him be had to ſome place where he may ſtand neare to the latter end of that race he is to runne his match vpon; that ſo you may exerciſe him ſometimes thereon, both to bring him acquainted there-with, and alſo that hee may know his ſtanding, to ſtirre vp his deſire, in running towards his Stable. And yet I would not haue him breathed continually vpon the courſe, for that will cauſe a bedlam kinde of running: but ſometimes vpon ſome ſpatious and pleaſing grounds, not onely to keepe him in ſubiection to your motions, but 2. *Pra.* 18. Too much frequency of any thing will cauſe rebellion.

but also to giue him as long and sore a course, as you shall thinke needfull to keepe him in perfect strength and purity of winde; for if hee be put to no further labour then the length of the race, (during that month) that small exercise will increase pursiueneſſe, except hee bee scanted of his meate, which by any meanes I would not wish. And when you breathe him, if it bee possible, haue some horses vpon the course, to set vpon him, to quicken and reuiue his courage, but let him not haue a sound bloudy course indeede, not of a fortnight or tenne dayes at the left before the match day; and giue him his last heat (before the match) in his cloathes, and runne it meerely ouer, for that clogging and vnweildy running in his clothes, will bee so troublesome to him, that when hee shall come to be stript naked to run for the match, hee wil feele himselfe so light and nimble, that hee will seeme to flye, and so much the more being held to that, which hee was able to performe in his burthensome cloathes.

Note.

2. *Pra.* 21.

2. *Pra.* 15.

The last course in his cloathes and why?

How to lead him to the race.

And likewise, let your horse be led sometimes ouer the race, when you breath him, to make him the better acquainted therewith (against the match day:) And lead him very easily and gently, letting him stand at his pleasure; and vse the best meanes you can to make him stale and dung, either by whistling or letting him smell vpon other dung, for if it bee mares dung, it will make him pisse (if he be stoned;) and if horse-dung, it it will cause him dung: But if he hath not staled of all the way as he is ledde, when you come to the place of start, vnlooſe his wispes and straw them vpon the ground, vnder his belly, and pisse your selfe thereon, which will prouoke him to pisse the sooner: which when hee hath done, vntie his cloathes afore, and thrust them behind the saddle, and mount your selfe therein, seating your selfe as I haue shewne before; then let one strip the cloaths from his buttocks, and carry them to the race head, that they may bee ready to cast ouer him when hee hath done his course, and your selfe start him forward gently, till you feele his winde rakte, and after runne couragiously.

How to vse him at the starting place.

2. *Pr.* 16.

And when you are come to the end of his course, hanke him vp gently, bring him backe againe to the staffe, and after you haue let him pause there a little, (to let him know the end of his

How to vse him after his course.

his labour,) gallop him back againe to meet his cloaths (if they bee not come) and throw them presently vpon him, and gird them fast with the sur-fingle, and so tide him home after you haue somewhat cooled him, to the stable, where hee shall bee presently set vp, letting him bee rubd, chafed, and vsed in all things as is said, onely let him haue no hay in his racke, nor giue him any thing to eate till he be cold, that his bridle be drawn & you haue giuen him a quantity of Rye bread to coole his body, which shall be giuen him in stead of wheat eares, because they will dry his body too much, it being afore heated with the violence of his labour; and you may (if you please, or need require) giue him a mash euery weeke once, till the last fortnight, after his breathing course; and after feed him (as is prescribed) according to your owne discretion.

2. *Pr.* 11.

2. *Pr.* 11. 12. & 23.

Chap. 25.

How to iudge of the state of a Horses body.

BEcause no man can tell how to worke truely, vpon any subject, except hee haue a iudiciall and good ground; and that no horseman can tell how to bring his horse to his best actions, and keepe him in health, except he haue iudgement in the state of his body, thereby to square all his proceedings Therefore I will giue you some light how to haue the surer iudgement thereof, to peirce the thicke mist that might seeme to infect it by the contrary surmising breathings of such as are swallowed in the gulfe of conceipt, being driuen therein by the waues of their ouerflowing opinions. For there are many of this rancke, so soone as they come into the stable, and doe but feele vpon the outward parts, (as the ribbe, flancke and iaw, will in a rash iudgement giue verdict vpon the state of a horses body, and so assume to themselues more firme knowledge, therevpon, then hee that hath both the feeding and training him.

Theo. 30.

Rash iudgement reproued.

But how deceiptfull the euidence is that is giuen by the meere tactiue senses, is briefly touched already, for the tasta-

2. *Pr.* 7.

ble

ble sense can giue no further euidence, then onely of the outward *superficies*; for no quality of the senses can goe but to the surface of any thing, and therefore cannot show the disposition of his inward state.

Theo. 7. Wherefore when you your selfe haue the whole managing of the horse, and know that you doe nothing without reasonable consultation, assure your selfe that your Iudgement will weigh against a thousand other: Which that you may haue the better ground, examine your selfe whether you haue proceeded truely in his training, and so, whether you finde him to haue strength and lust to performe his breathing courses, and whether you haue fed him full and home as you should; likewise whether you haue not abated his strength by too great toyle, or increased pursueneſſe by too little; which things are the true grounds (being examined by reason) and yet they are hid from many that may come into the stable, (as strangers) you only hauing euidence by action.

How to know his state of body.

2. Pra. 18. & 24.

2. *Pr.* 12. 15. 23. & 24.

But yet vnderstand mee so, as not vtterly to condemne the former Characters, for they are true sometimes, though not alwayes, and so no sure proofe of his estate but a signe thereof, for hee may feele cleane in those places, and yet not cleane otherwise within; but if hee be cleane within, then it doth necessarily follow hee will bee cleane there, for the grosse fat and glut may be dissolued from the outward parts, by gentle breathings and warme cloathing, or by a spare and scant feeding, which are deceitfull; but then when he shall come to be tryed indeed, hee will bee so pursiue and thicke winded, that he cannot maintaine and hold his speed, for want of true labour; and so the manner of clensing is knowne to your selfe but hid from them: and so they may be deceiued, for though he feele cleane, yet they cannot tell how he was clensed.

One thing doth not proue another reciprocally, except they bee contradictories.

The dung is a meritrix, as the vrine of a man is.

And in like manner the dung, being simply respected, may be said to be a *Meritrix*, for the knowledge of the state of his body, as well as the water of a man, to know his state of body by, for it will alter according to his diet, and as hee feedeth much or little, or by the alteration of the ayre, and yet continue in good state of body; for I haue seene it alter vpon the alteration of weather, which being temperate, hee being

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in good ſtate, hath alſo dunged very good, but the ayre changing from that diſpoſition, his dung hath alſo changed to bee drye and hard, and yet no change of meate, nor exerciſe in the *interim*, nor change of countenance, to ſhow any male-affect in the body, which made me iudge the cauſe to be in the coldneſſe of the ayre, that did impriſon his naturall heat within him, and ſo dryed and made his body coſtiue. And further, I haue ſeene a horſe, that when he was led for his courſe which hath dunged ſo hard, that all the field hath paſt a definitiue iudgement againſt him, and yet he hath returned conquerer, though he was thought ouer-hard matched, and a man may be bound in his body, but feele no impediment thereby. Wherefore if your horſe chance to be bound, if you know it is not vpon any doubtfull cauſe, and that he hath not beene long ſo, or that his countenance is not caſt downe, or his belly not ſhrunke vp in the waſt, yet hee may make a good courſe, for of the two it is better he ſhould be hard then ſoft, and therefore as it is, ſo it is doubtfull to be iudged of.

It is the nature of heat to ſhrink from cold, and ſo *contra*, whether of them is predominant.

Of two euills the leaſt is to be choſen.

But if his body be laxatiue and his dung ſoft, then it is an infallible ſigne of weakneſſe, becauſe nature is hindred by purging, (howſoeuer others held,) and therefore whether the cauſe thereof bee knowne or vnknowne to you, it will ſoone weaken, and therefore preuent it (ſo ſoone as is poſſible) as an enemy to nature. And alſo if it bee greaſie and ſlimy after his heat, it is a ſigne of foulenes; and here it bringeth into my mind to anſwer a doubt, which I heard oppoſed betwixt two, and the queſtion was, becauſe that a horſes dung is greaſie after his heat, whether there were any fat growing on the inſide where the excrements are or no? To which I anſwer briefly, no; for if it were ſo, the expulſiue part could not haue force to expell the excrements, becauſe they would be hindred from paſſage, by the roughneſſe of the knots, and thereby retained ſo long therein, as it would burne and ſcald the body: and when the horſe were fatte hee could not auoyd his excrements at all, by reaſon it would grow ſo much as it would ſtop the paſſage, and ſo cauſe an vtter ſubuerſion.

Soft dung argueth weakeneſſe.

Obiection.

Anſwer.

Obiection.

And againe, it was objected if it were ſo, how commeth that glut into the inner part which auoydes amongſt the excrements?

Anſwer.

ments? I answere, that as nature hath giuen an attractiue faculty to dispersse the nutriment of the food, from the retentiue part, into euery part of the body, to nourish and maintaine the same, passing through the arteries, veynes and pores, euen so likewise hath it giuen an expulsiue faculty, to expell from euery part any excrement, that might offend or hurt it (by the same meanes) and so that fat when it is dissolued, is but an excrement which nature expelleth by those organes in that place, to bee expelled with the other exerements, lest it should destroy the whole subject; and therefore if any remaine dissolued more then nature can expell, it cloyeth the heart and stomacke, and so becommeth mortall, except it be remedied by a new dissolution, and purged by scowrings, which then is needfull for the helping of nature being oppressed.

Grease remaining about the heart after it is dissolued, is mortall.

The colour of his dung is deceitfull.

But for the colour of dung, after the horse be once cleane, it is also deceiptfull, for it may be blacke or tawny, by too long keeping in the body, (the horse not hauing alwayes a like appetite) and yet not much hurtfull to him; and againe, (before hee bee cleane) hee may haue his dung of a perfect colour, not being exercised truely to heat it, and also by scowrings or such kind of feeding as many vse, which then is like but a counterfeit peice gilt ouer: but if you haue all these Characters in the best, and your owne practise telleth you they are true, then you may affirme, his body is of as perfect state as Art and Nature can performe.

Chap. 26.

Of the necessity and vse of Sweating.

What Sweating is.

Meta. de continentib°.

THere is no meanes so auaileable and necessary to purge a horse, from such grosse humors as are ingendred by feeding, as sweating is; for it is nothing but a superfluous moist excrement left in the flesh and other parts, (after concoction) and is the faculty of action, for heat being stirred vp by the percution of motion, doth expell it (after it is dissolued) from the heart and inward parts.

Wherefore it being an excrement of grosse humors, that ariseth

seth of nutrition, there is no Horse but must be purged from the same, if there be any regard of health, or abillity of body for labour: in regard, that what feeding soeuer a horse hath (though neuer so pure, much more being grosse) but after concoction there will recide a quantity of this excrement (according to the quality of the food, and the horse) which must be dissolued by heat, and expulsed from the inward parts, and so distild through the pores of the skinne, to euacuate it by sweating, or else it will corrupt the blood, and breake out into mangy-scabbs, and such like, because nature desireth to keep the heart free (so long as she is able) from such infection, that it might dwell in a pure and cleane pallace, it being the Prince of the vitall powers.

The groser the food is the more it will cause the horse to sweat.

The purity of the hart causeth agility.

And further, if they be not expulsed by heate of exercise, they will cause a sad melancholy to rule in him, that he will be so vnlistfull and pursiue, that a small labour wil so heate him within, as it will ouercome and faint the heart, and so cause yeelding, his body being made so grose by them, as it hath no such tenuity either to euacuate them, or that the ayre (by his rarity) cannot penetrate sufficiently to delay that excesse of heate, as may be seene by those horses that haue run at grasse without exercise.

Wherefore seeing sweates bring such benefit and profit, let them be vsed so as they may produce the best effect, for the better knowledge hereof, they are giuen to a Horse, three manner of waies.

Sweats are profitable in their true vse.

(1) The first and best is to giue him his sweat abroad without his cloaths, as your breathing courses; for it is giuen by action both of winde and body, and is most naturall, because the heate proceedeth first from the vitall parts within, and so doth driue those humors, which are dissolued, to the outward parts which is distilled through the pores of the skinne, and so abateth that superfluity.

The best way to giue a sweat.

(2) The second way is to giue him his heate also abroad, but then it must be in his cloathes, which is not so kindly and naturall, for where the other had the heate beginning first from within, this is more violent, because the thickenesse of his cloaths adioyned to his exercise forceth the heate more outwardly, and so abateth his strength the more, and yet doth not bring him to such purity of winde as the former, because it hath

The second way to cause a sweat

not the like exercise, nor the humors is not so naturally expeld from the vitall parts.

(3) The third and worst way to cause a sweat.

Now the last is the worst of all, which is to giue him a sweat in the house, by heating cloaths and loading him therewith till he be forced to sweat without any motion, Now (as I say) this is the most vnnaturall and worst, being altogether violent, for it is prouoked onely from the outward parts, (hauing its beginning there) by the heate of fire, and of the cloaths that are heated therewith, which casteth the Horse into such extremity of heate, that it (as it were) smothereth his vitall spirits, and weakneth him as if it were a stoue: whereby it doth farre more hurt, then any way good.

Sweating in the house as ill as a stoue.

Wherefore, if through the vnseasonablenesse of the weather you cannot giue your horse such a heat neare vnto your race, as you would, rather then you vse either of these violent sweats, go halfe a dozen miles to seeke a place where you may breathe him, which though it be but halfe a mile, yet it may be inlarged by often doubling, which will worke farre better effect then either of the other, for you dwell in a very vnfit place if there be not such a plot in that distance, either of dead fog or sandy way to yeeld you that releife.

A slender naturall heat is better then sweating by cloaths.

But if your horse be an old strained horse, yet recouered again, but so as you dare not heate him when the weather is hard (by frosts) for renewing it, whereby you are in danger of looſing the wager, then you may make a vertue of necessity (although I would not wish any man to be too confident in lame Horses,) and giue him his heate abroad in his cloaths first, by galloping him till he be in a full sweate, which when he is, haue him presently home, and straw good store of litter vnder him, and laye more cloaths vpon him, then stuffe him round with great wisps round about his heart & before his breast, & so keep him stirring to and fro for halfe an houre, hauing a cloath to wipe the sweat from his face and neck, as it ariseth: and when he hath sweat sufficiently, abate his cloaths by little and little, till he come to his ordinary cloathing, then rub him, and vse him as after his breathing courses, and let the first drinke he drinketh be a warme to mash, for that will cause the grosse humors that are dissolued purge away with his dung, & it will also comfort him after that

pier-

peircing ſweat, but in any caſe I would not wiſh you ſhould giue him this kinde of ſweate after the laſt fortnight, for it will weaken him ſo much, as that will be time little enough to recouer himſelfe; But for the laſt manner of ſweating I will ſpend no time about it, becauſe I would not wiſh any to vſe it, for that horſe which is ſo lame that he will not indure to gallop in his cloaths till hee ſweat, is not fit for any man to hazard money on, except hee haue ſo much hee careth not what becommeth of it.

Chap. 27.

The applying of Scowrings to a running Horſe.

IN regard I haue ſpoken ſufficiently of the abuſes and inconueinences of needles Scowrings, (where I intreated of the hunting Horſe) & likewiſe haue ſet downe thoſe which I haue found (by experience) to be moſt auayleable to cleanſe him from ſuch glut or greaſe that might be cauſed by groſſe feeding or exceſſe of labour, I will not here recapitulate them againe, but onely ſhow how thoſe may be applyed (in like manner) to the Courſer. 2. *Pr.* 13.

Wherefore vnderſtand, that (in this (aſwell as in the other) if you giue him his naturall feeding, with true riding, and alſo haue care to vſe him orderly after his heates, and to keepe his body from diſtemperature by drugges or ſpices, then hee will be the leſſe needfull of Scowrings. 2. *Pr.* 22. 15. 18. 23. 13.

But yet if you perceiue by any of the afore ſaid characters, that his body is foule, coſtiue, or euill affected, and that you conceiue Nature is not able (of her ſelfe) to ouer-come the ſame, but that they ſtill continue and increaſe: then for the preuenting of a further miſchiefe, you may giue him ſuch a Scowring as the neceſſity of the cauſe requireth. Therefore, if it be onely the binding in the body: then you may giue him that Scowring of Rye crummes and butter: and likewiſe if you perceiue that the cauſe ariſeth from ſome glut that was diſſolued, but not expelled, then you ſhall giue him another heate to diſſolue it anew, *Idem.* 15. The application of ſcowrings. 2. *Pra.* 18. *Idem.* 25.

anew, and giue him an ounce of *Diapente* brewd in a quart of Ale, warme: but if it be a cold, then giue him two mornings together halfe an ounce of *Diapente*, brewed in a pint of Mallago-Sacke, each morning warme, or if he be low of flesh, and a small feeder, you may (if you please) giue him a ball, (the quantity of your fist) of that past there prescribed: dissoluing it into his water. Any of which you shall apply to your Horse the next morning after his breathing course fasting, and after vse him in all respects as is there set downe. But giue it him so as he may haue two whole daies to feed and rest, to recouer his strength before the next breathing day.

2. *Pra.* 18.

Many other scowrings I might set downe, that are in vse amongst good Horsemen, and I my selfe haue also vsed, but because I would not haue you vse any but vpon necessity, and that I will not trouble you with such varieties (although many of them are good) I haue contented my selfe with these few, hauing found them of sufficient operation: referring them to Maister *Markhams* first treatise, and his *Cauallarice*, which delight in varieties.

Many other scowrings good which are nor here expressed.

Or, if any be so curious, as to thinke that Nature is not prouident enough; for preseruing of health without their assistance, thinking by drugges, and drenches, to preuent sickenesse, before there be any appearance of it, let them repayre to Maister *Morgans* workes, where they may haue such varieties, as they shall neuer neede to be out of Action, for preuenting of diseases, from the time of their foaling till they be dead, but by such meanes they shall finde by experience, that in shunning of *Silla* they will fall into *Charibdis*, for in seeking to preuent one mischiefe that is doubtfull or long in conceiuing, they will cause many more certaine and sooner, by diuerting his body from its naturall constitution, in hindring Nature with such Phisicall potions.

Morgan. 41. 58. 59. 60 61. & 62. ca.

CHAP. 28.

Chap. 28.

Generall Rules to be noted before you ranne.

YOur laſt fortnight being expired, and the appointed time come, wherein you are to try the euent of your ſucceſſe; you ſhall ſome two dayes before the race day, waſh his mane and taile very cleane with warme water and ſope, and plate them in ſmall plates, againſt the race day; and the day before the race, let your horſe bee ſhod (that hee be not diſquieted in the morning before he runne, and that hee may bee the better acquainted with them before the race,) but let them bee ſuch ſhooes as ſhall be beſt agreeing to the race; which if it bee a ſoft moore or ſwarth, let them be but thinne plates, or halfe ſhooes (like a halfe Moone) but if it bee hard and grauelly, let them bee whole ſhooes, but yet ſo light as is poſſible; to haue ſtrength to ſupport his body: and ſee you giue him his full feeding that day till night, which when after hee is come from ayring, after you haue rubd his legges well, you ſhall annoynt them with Sheepes-foot oyle, Linſeed-oyle or Whale-oyle, and giue him an indifferent ſupper of bread, but no more that night, and the next morning haue him out to ayre ſomewhat earlier, then you were accuſtomed, that he may empty his body of that which is digeſted, and to refreſh his ſpirits, then after he is come in, giue him a little quantity more, the value of a two penny wheaten loafe, ſteeping it in Ale or Beere, for as if he be too full, it will hinder and endanger his winde, ſo if hee bee too long faſting and empty, his ſtomacke will be oppreſt with moiſtneſſe and ſo cauſe faintneſſe in his labour; which after hee hath eaten muſle him, and ſhake vp his litter and ſhut your ſtable cloſe, letting him take his reſt till the time come that he is to be led into the field.

How to ſhooe your Horſe for a race.

What Oyles are beſt to ſupple his legges.

2. *Pra.* 21.

At which time after he is dreſt, and his legges well chaft, take his Saddle and pitch the pannell and girths with ſhoomakers waxe, to preuent all dangers by the looſeneſſe, hauing a care that the ſtirrops be fit for you, and the bridle for his head, then

How to prepare your horſe for the field.

take a cleane linnen sheete, and lay it handsomely next his bo-
2. *Pra.* 20. dy (for neatnesse) then lay on the rest of his cloathes, and fasten them on with the surfingle, and wadde him round as afore; and if you haue not a cloth for the purpose, take a couering and throw aboue all, for decentnesse, and make it fast before his
2. *Pra.* 24. brest and vnder his belly: Then vnplate his mane and tayle and frisle them, for that will bee a great beauty to him; then giue him a mouthfull or two of bread and Ale againe, and so lead him to the course with all gentlenesse, euer prouoking him to empty his body so much as you can.

2. *Pr.* 16. Then, when you are come to the place of start, rub his legges very well, and vse him in all things as you did the hunter: Then hauing a bottle of Ale or Beere, take some in your mouth, and spirt some into his mouth, and nostrills, for that will make him cheerefull, and strike into his head to make him sneese, and open his pipes for receipt of winde: And if you haue any Vinegar in the field, throw some vpon his coddes, (if he bee stoned) for that will coole them, and make him gather them into his
Eadem. body, then put backe his cloathes and mount your selfe, and set forward (as is said) performing your Course with iudgement and discretion.

Chap. 29.

The Epilogue.

THus gentle Reader, I haue at last finished the plantation of this *Vineyard of Horsemanshippe*, wherein I haue taken the greater paines, so to pare and dresse it, that the weedes should not grow therein, to choke those impes that are nourished in it, and to pluck vp those which had so ouer-growne it, that there could bee no tract found to giue delight to such as desire to walke and recreate themselues in that pleasant groue: And for thy good, I haue made that common which might haue withered in the graue, being at the first selected to my selfe for my owne priuate meditation.

In which Tractate, as thou maist see the cause of all restiffe qualities

qualities (that are found in any horse) is disobedience, and the cause of that was mans transgression at the beginning, and so they would haue beene altogether without vse if there were not some meanes of restitution to their primary estate by Art: the desire of which, was the cause that this Art was inuented: And the cause of the intricateneſſe of this Art, is ignorance, wherewithall man was also inuested th at the first, which did so obscure his knowledge, that he could not see how to worke directly by gentlenes, but sought indirect meanes by violence, and the cause of that is becauſe man is led after his owne will, which worketh according as the exterior senses doe giue euidence by the exterior parts.

1. *Pra.* 26. *Theo.* 1. *Theo.* 26. *Theo.* 3. *Pr.* 29. 30. 31. 32. 33. *Theo.* 8. 2. *Pr.* 7.

And also, that the cause of reducing a horse to his best obedience, is the reforming of mans corrupt qualities, by subjecting his will and all his passions to be gouerned by reason, to make the whole horse agree (both in action and motion) together in his interior and exterior parts, being gouerned by the man, that both man and horse may be said to bee but one body, becauſe the man is a reasonable creature, and hath the gouernment of the horse, and the faculty of discipline to bring a reciprocall concord.

Theo. 8. & 9. *Theo.* 30. 31. 32. 33. 34. *Et multis alijs.*

All which I haue indeuored to explaine as methodically and as plainely as I can, for I confesse that my imperfections are so great (for wit, learning and wririting) that I am farre vnable to discharge and performe such an intricate enterprise, as my good intension hath vndertaken; yet I had rather vtter my barbarous rudeneſſe to lay open the abuses thereof, then with a fearfull silence to haue the truth defaced; wherein though sometimes I may misse the marke, yet I haue not shot so farre as to be condemned of deteſtable error.

A good intension excuseth Barbarisme.

Therefore I desire thee (learned and iudicious Reader) that if I haue past any thing obscurely, that may seeme doubtfull vnto the weak and simple Reader, (through the harshneſſe of method, (for I oftentimes conceited more then I could well vtter) to assist him with thy vnderstanding and knowledge, least being in doubt, hee take the wrong path, and wander out of the way.

Nature hath not giuen excellency in all things to one man.

But for Calumnies which wound and diminish others fame,

by words, and strikes and peirces through other mens workes, by the all peircing darts of their venomous tongues, I aske neither ayd nor fauour of such a filthy and pernicious sect, which cannot be auoyded.

Iustus Lips. *de oratione calum.*

Of the which Viperous kind, *Iustus Lipsius* hath very worthily painted out, whereby they may be discerned in their colours; for he holdeth them filthy and loathsome, filthy in that they are base, idle, and pratling, and so loathsome hauing the name of filthinesse; base for that no generous and good spirit hath euer beene stained with that spot, but onely sad and maligne natures that enuy others and distrust themselues: and so like little dogges barke at guestes, which free minds commanded entertainment.

How Calumnies are said to be base.

How they are said to bee idle.

Secondly, they are idle, for no man hath leasure to enter into other mens affaires, that hath imployment of his own businesse: but for want of that, all their whole imployments are in walking and talking, so that no report of any man can stand before them vnblemished or vnslandered, but what should I repine at these, seing neither King nor Counsel can be free from their idle braines: for whatsoeuer is done by them either publike or priuate, is by these censured and scourged.

How they are pratlers.

And lastly, they are pratlers, for as they speake much, so they speake much euill: and all their talke is not only of some body, but against some body; mingling things true and certaine, with things vaine and vncertaine, for they being ignorant busie themselues with those things, to whose height their sense and vnderstanding cannot reach.

The Parents of Calumniators.

Lying their father.

Now this Sect must needs be wicked and prodigious, seeing they are begotten by such viperous monsters: for Lying and Enuy are their Parents, and Curiosity their Nurse; for Lying aspires and animates Calumny, without which it languisheth; for what Backbiter was there euer that contented himselfe with the truth, in regard that so he hath no power to hurt, for so hee should faile of his purposed end: and therefore that they may wound the sorer, they will not sticke to adde, and attract others fame, so that if there be any doubtfull speech or sentence, they wil choose the worst sense; and therfore as the Phisitions say of their cupping glasses, that they draw out nothing but impure blood:

blood: ſo I may truely ſay of a ſlanderer, that hee neither attracts nor receiues any thing into him that is not euill. A Simile.

And againe, Enuy is their mother, who in the malignant wombe of her wit conceiues and brings forth thoſe impious infants; for they neuer ſeeke to defame meane and ſimple people, but ſuch as they ſee eminent in ſome extraordinary vertue or qualitie; or in ſome other thing worthy of admiration. Enuy their mother.

And laſtly, Curioſity is their Nurſe, for if it did not nouriſh them, they would haue nothing to liue on, for through theſe curious inquiſitions they are neuer at home but alwayes ranging abroad, asking what newes of this man? what eſtate hath that man? what credit or vertues hath ſuch a one? And ſo they curiouſly deſire to pry into all mens affaires, altogether ſeeking their infamie by their opprobrious ſpeeches. Curioſity their Nurſe.

Many other deteſtable qualities doth he repeate of this degenerated ſect, which I omit for breuity; onely theſe haue I ſummarily collected, to giue approbation for the detecting of their malicious and enuious hearts, for though they ſpeake friendly to a mans face, yet ſo ſoone as hee is departed, will ſpeake any thing that may worke his diſgrace and ouerthrow; who are branded with all diueliſh deuiſes, which being laid open to the World, may bee the better knowne by their proper markes, when they ſhall enuy any thing that may bring a future good to them that ſhall afterward ſucceed.

Sene: *Quæ decipiunt, nihil habent ſolidi, tenue eſt mendacium prolucet ſi inſpexeris.*

FINIS.

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FINIS.

CVRES

CVRES FOR THE DISeases in Horses.

Chap. 1.

How the true knowledge of Curing diseases is intricate.

IT hath beene a custome amongst all those that haue written of this subject, to set forth the diseases of Horses and their cures in the latter end of their works, to the end that they might haue a remedy for any disease that shall happen: because hee is not holden a Horseman that shall be defective in part of the Art. Wherefore because I would not haue this booke to be accompted maimed (in wanting a cheife member) I will obserue the like order and set forth such receipts as I haue found either by experience, or the best probability to be good: for in regard there are many diseases that my liues practise (not dealing with any cures, but in my owne hands) hath not had occasion to approue, I cannot truely auerre that all these receipts are infallible; therefore I will yeeld to the authority of worthy Maister *Markeham*, who hath merited most worthily for his diligent collections herein: because I willl not oppose against any thing, but what I can defend by experience, or reason.

A horseman should aswell learne to cure as to ride.

Men must yeeld to authority in things that transcends their knowledge.

And because many things which others haue set forth for curing are not wholely their owne, but borrowed from diuers Authors, it shall not grieue me to tread in another mans steps, seeing I cannot trace it of my selfe, rather then the gentle Reader shall be destitute of all releefe, when he shall haue need; in regard

gard this booke may come into such mens hands as haue no other: Not weighing the tongues of Backebiters, that will say I write nothing of mine owne (in this part) for I grant, I which haue no such plentifull veine (in this knowledge) will not sticke to digge other mens mynes, and to borrow of their treasures, so that I may thereby profit the good of any: for it is better if a man feele a want to confesse it, then like blind Biard to launch so boldly forward in vnknowne medowes till they be plunged in the mire of their owne ignorance: in desiring to be esteemed more excellent.

Too many of this ranke.

This Science abused by prating Leaches.

For there are too many of vnskilfull Leaches, that will assume to haue such knowledge in curing, and in the causes of diseases, & natures of simples, as shal parallel the best experienced Farrier; and yet can giue no good account of the quantity of the one nor operation of the other, for if they can but talke of the foure elements, and that the fire is hot and dry, and the ayre hot and moyst, &c. though they be altogether ignorant how to make application, they thinke their words shall giue an approbation of their profound iudgement, and that their knowledge doth reach beyond the Moone, and must be credited whatsoeuer shameleſſe and false reports they vtter in the commendations of their owne skill; for I haue heard them that haue not beene ashamed to say, that he hath taken out a Horses heart, and washt it, and put it in againe, and so hath clensed it from such corruption as troubled him, and cured him, which wrought a great admiration to many of the hearers, and was partly credited. But there are too-too many of these dog-leaches which blind the eyes of weake and simple iudgements, and make them beleeue their words are Oracles, and though they kill many, if they cure any, those any, must cloake their ignorance in killing many.

A shamefull & rediculous lye.

Many horses lamed by these absurd Leaches.

Now besides killing by medicines, they also lame by their tirannous Chirurgery, or else if they cure, they oftentimes make such an eye-sore as it is a great blemish to the Horse so long as he liueth, for they lame either by applying salues and oyles improperly, in vsing hot oyles or hot pultresse vnto a limbe where is most sinewes, and veynes, and thereby causeth inflamation, and so apostumation, whereby they loose the vse thereof by launching and cutting after it is putrified, or else by burning

and

and searing with hot irons, and so scares and shrinkes vp the sinewes, that he looseth the vse of that member: or if it be in a fleshy part, then they will scarifie and cut it so cruelly, or (if it be fistulated) cut cleane away the flesh so vnnaturally, as it would pitty a Iewes heart to see how these good creatures are tormented, which grosse cures bring a disgracefull blemish, either by knotting, want of hayre where it was burned, or want of flesh to fill vp that empty place, where it was cut away.

Burning and searing is no true cure.

But is it no maruayle though they commit such grosse errors, sith they haue no other iudgement, then custome (the nurse of ignorance) hath indued them withall, being led by imitation of their teachers; not hauing any true naturall knowledge in the Horses disposition, neither in the quality of the disease, nor the cause thereof, no nor the naturall operation of those simples they infuse, to make either drinke or salue or oyntment, more then they read, giuing credit to that without examining of it by due consideration, or though they read yet doe not vnderstand, but presumes to practise not knowing how to giue a proportion according to the operatiue quality of the medicine, or nature of the horse; and thereby if they fayle, they cloake their ignorance, with that he was so farre spent, that he was vncurable before he came to their hands.

Custome is a deceiptfull teacher.

The cause of these errors.

Theo. 3.

But howsoeuer these may deafe the eares, (by sounding the alarum of their owne conceipts) of such as haue no iudgement in a true march; yet for the great loue and affection that I carry to these so seruiceable and worthy creatures, I wish that they were either musterd out of this land to minister their tiranny vpon their enimies; or that they would blow the coales of their darke knowledge, with the bellowes of affection, to warme and light their iudgement, that the thicke mist of ignorance might be exhausted, and so see their owne error: for then they would see that to be a good Farrier desireth more time, paine and knowledge, (then is iudged) for finding the causes, the qualities, and to incorporate the things proportionably: which things are as needfull to be knowne for the right cure of a horse, as for a man.

A charitable wish.

To be a skilfull Farrier is hard.

Wherefore seeing this knowledge is so intricate, if I should detect, and lay open the abuses in particular, and to show the causes

cauſes of all ſickeneſſe and diſeaſes, both naturall and accidentall, with their approued cures, I ſhould be caught in ſuch a Labyrinth as no *Ariadne's* thread could winde me out: For though I am not altogether ignorant in ſome naturall cauſes, nor how to giue proportion of compounds, yet in regard I haue not that knowledge in the true nature of ſimples, as they ſhould haue that are profeſſors therein, I will not inſiſt much herevpon, but ſummarily ſet down ſuch receipts as I haue orally receiued, from Maiſter *Markeham* and other approued good Farriers, which in my own particular practiſe I haue found good and vncontrolable, but aboue all, I will here inſert a little Tract written by that famous and renowned Italian *Signior Dionigio Grilli* Maiſter of the Stable to the moſt Illuſtrious Prince *Alexander Cardinall Farneſe*, which being neuer before this day Engliſhed, I thought good to inrich my country therewith, eſpecially ſo much as my ſelfe haue proued to be moſt good and perfit, or that I haue collected out of Maſter *Markehams* works, whom I haue followed as my maſter herein, for as much, as I haue approued them to deſerue as great eſteeme as any that I euer read or practiſed.

Farriers ſhould haue knowledge in the nature of ſimples.

Obiection. But here it may be objected, that if I be ſo ignorant in the knowledge of the nature of ſimples, I may be condemned of inſolency with the former rancke, in vndertaking to cenſure of other mens iudgements in that thing I haue no knowledge.

Anſwer. I anſwere, that if I ſhould compare my knowledge with theirs I am not much inferior, as concerning a generall knowledge, for I know, and can ſay, that the fire is hot and dry, and the water cold and moiſt, and that ſuch an herbe is hot, or moyſt, in the firſt, ſecond, or third degree, &c. yet for particular iudgement, to ſhow in what quantity they are ſo, and how much they differ, & in what different quantity in each ſeuerall degree, to make a compound, agreeing to the nature of the Horſe, and ſo to apply particularly, in theſe I ſay I haue ſmall iudement, for that which is ſpoken of in generall, is not ſpoken to any in particular. And therefore though I haue not ſo much iudgement, as to make a true particular application, yet I haue ſo much knowledge as to feele my owne ignorance, and to ſee how farre I am from the knowledge thereof, and ſo likewiſe the iudge-

A generall knowledge is but flowing, except it can apply particularly

ment

ment of many men by the operation and effect of their potions and ſalues.

But heerein conceiue me ſo, as not curiouſly to deſire ſuch an exact and abſolute iudgement in them, as to apply ſo farre as they haue any naturall quality in healing, for that is impoſſible, it being onely proper to God, and hid from man, through depraued Knowledge; for elſe hee might diſtill ſuch a quinteſence out of ſuch hearbes and weeds, as the earth nouriſheth, as would preſerue life *ad infinitum*, for God made all things vpon the earth for mans good, and therefore no ſore though neuer ſo mortall, but there was a preſeruatiue herbe, and ſo would haue continued, if *Adam* had not brought ignorance to his poſterity, and death as the wages of ſinne.

By means of which ignorance, neither *Hipocrates* nor *Galen* themſelues could euer attaine to the abſolute and true quality in euery degree, and part of any one ſimple, much leſſe in all thoſe they haue written of; but yet hauing writ ſo learnedly and iudiciouſly, as none in our age can confute them, wee muſt comparatiuely reuerence and yeeld to them, in as much as it hath pleaſed God to beſtow on them ſuch extraordinary vnderſtanding therein, as may giue ſome light to our darke iudgements: and yet not to thinke them abſolute, becauſe we cannot coufute them, in regard it hath pleaſed God to caſt vs out of the Paradice of knowledge, leſt we ſhould haue the benefit of them and liue for euer.

Hipocrates and *Galen* were ſubiect to error.

But to perſiſt, whereas moſt haue ſet forth ſo many ſeuerall cures as there are diſeaſes, nay oftentimes three or foure receipts for one diſeaſe, that may argue a weakeneſſe in iudgement in the cauſe, or a doubtfulneſſe of their effectuall operations in their qualities: Therefore I will content my ſelfe onely with a few, knowing that one receipt hath cured halfe a dozen diſeaſes, that are not ſo farre differing in quality as in their names; and refer thoſe that deſire to haue varieties for practiſe vpon ſeuerall horſes, to Mr. *Markhams* Maiſter-Peece, where is not onely carefully collected his owne experience, but alſo the opinions of the antienteſt and beſt Farriers, which is ſo compleate, that not any cure (worth note) of any Practitioner) but is there included.

Man is ſhut out of the Paradiſe of knowledge.

Diſeaſes are not ſo much differing in quality as in name.

And

Coſtly things are eſteemed the beſt with curious minds.

And againe, though ſome bee ſo curious as they eſteeme of no cures, except they bee coſtly, thinking that to bee the beſt that is the deareſt, as if there could no good thing come out of Galalee, nor any vertue of healing from weedes and things of ſmall eſteeme, and as though nature had made them ſuperfluous and without vſe: yet I purpoſe not to ſet forth coſtly and curious compounds, ſith I haue found that ſuch extraordinary charges may often times be ſpared, whilſt meaner things will worke the better effect, being of a contrary quality to the diſeaſe they are applyed; for the cauſes of all ſickneſſe and diſeaſes either inward or outward, is the exceſſe quality of heat or cold, which if it bee inward and naturall, then that diſtemperature proceedeth from heat, in as much as horſes are naturally hot, and muſt be remedied by ſuch potions and drinkes as are cooling, they accidentally proceeding either from heat by the inflamation of the liuer and the humors, either by exceſſiue heating and ſodaine cooling, or elſe from colde, by foule and raw feeding, or too much reſt, which ingenders groſſe and cold humors, and then muſt be helped by good feeding, and comfortable drinke, to driue that cold rawneſſe from the heart and vitall ſpirits into the outward parts. But if it bee outward, then it accidentally proceedeth either from the inward parts, (as afore) or elſe outwardly, by a pricke, bruiſe, cut, or ſuch like, which draweth thoſe groſſe humors that are reſiding in the body, to that place (they hauing a naturall deſire to reſt there, as the water doth deſire to run into the Sea, being their proper place) and ſo cauſeth inflamation, and apoſtumation by exceſſe of heat, which to repreſſe, I haue found nothing ſo effectuall, as often to apply cold water, old piſſe, barme, or the dregges of Ale or beere, blew clay and vinegar, and ſuch like, which are of a cold quality, and which I haue found to preuaile, when all the curious and chargeable Oyles, and hot Pulteſſes, haue fayled, being miniſtred according to the iudgement of the beſt Farriers; for by theſe I haue loſt two horſes my ſelfe, but by the other haue preſerued diuers.

Meaner things are often times to be preferred before coſtly.

The cauſes of ſickneſs and diſeaſes.

1. *Pr.* 6. 7.

The cauſe of outward ſurrances.

Neither doe I intend to ſpend time in filling empty papers, to ſet forth receipts for impoſſible cures, as broken winde, rotten lungs, or mourning of the chine, burſting, all broken bones,

Impoſſible Cures.

or

or if they be dislocated indeed as the sholder shot, or hipping & broken backt, all which I hold impossible, for though I haue seen diuers practised vpon, yet I could neuer see them cured, by reason he is of such strength and waight, that they are hardly set right; but if they bee, yet he is so waighty they cannot so continue, because hee is vnreasonable, and so not able to gouerne himselfe in such a case.

And thus much briefly, I haue thought good to speake of the intricatenes and abuse in the professors thereof, for though I bee not able to instruct so exactly as I desire, yet I wish that euery one would truely examine his knowledge more seriously then they haue done, and so there shall be many excellent horses preserued, which are ignorantly spoyled, which is the cause that I haue insisted the more heerein, without any insinuation, for as no one Plaister (though neuer so soueraigne) can heale a wound (though it be greene) but there must bee one still applied after another, much lesse then in an old fistulated vlcer, as this Art is, being impostumated by ignorance and custome.

A proofe from the lesser to the greater.

But whereas I may be held very inuective to oppose generally against the Professors heereof, and to approue of my cogitations, and imaginations, to condemne others that haue laboured therein? I answer, I doe most worthily reuerence and esteeme of all the true Philosophicall professors, that direct their practise by the causes and effects, to reduce them to the good and conseruation of these famous Creatures, which are so profitable, delightfull, and necessary for the benefit both of King and Common-wealth; but against the vsurped Professors who care not how they torture and kill, so they may gaine their owne profit: for approbation and worthinesse, is not in the applause of vulgar words, but merited by their industrious practise, though they haue not the true splendor therof: For we only behold the externall and vtter side of diuine and simple natures much like the glimering of a Candle, or sparkling of fire, a great distance from vs in a darke place. But if any kicke in that I haue prest so farre as to passe the limits of mediocrity, it is the earnest desire I haue to sound such alarum as may awake those that are cast in a dead slumber of ignorance, who though they haue not their A. B. C. yet will contest against the iudicious

Obiection.

Answer.

Theo. 2.

Worthinesse consisteth not in word but deeds.

Plato in Timeo.

A conceipted knower is worse then a foole.

and the best learned: like those which if they can but talke a little of Rectory, will assume to Erect a House, aswell as the best Artist, although they cannot tell how to frame one ioynt to agree with the next in right angles, nor can tell how to worke any Geometricall proportion.

Wherefore to giue some light to such as are desirous to haue knowledge in curing, and haue not learning how to enter into the darke and obscure secrets of nature, I haue here inserted you the excellent and approued cures of the famous Italian *Dionigio Grilli* one of the best Farriers of the world, as they were dedicated to the Cardinall *Farnese*, and as I haue my self approued them in mine owne particular practise.

Chap. 2.

A most excellent receipt for any Inward sickenesse whatsoeuer.

TAke of *Aristolochia Rot*: one ounce, of Bay-berries one ounce, of *Gentian* one ounce, of Anise-seeds one ounce, of *Trifora magna*, which is a composition to be bought of any Apothicary, one ounce, of Ginger one ounce, beate the hard simples into a very fine powder, then take a quart of white wine and put to it a gyll of the sweeteſt oyle Oliue, and warme it on the fire luke-warme, then put to it a spoonfull and a halfe of this pouder, a spoonfull of the composition *Trifora magna*, & as much Methridate, and stirring it well together giue it the Horse to drinke fasting, and exercise him moderately both before and after, and then keepe him warme; Now if any of these simples be not to be got, then take two spoonfull of the powder *Diapente*, and mixe it with the wine as aforesaid, and it will be sufficient.

Chap. 3.

A Suppossitary for any inward Sickenesse.

IF your Horse be so exceeding weake and sicke that you dare not administer to him inwardly by the stomacke, you shall take of common Honey sixe ounces, of Wheat flower one ounce

ounce, of *Salt-Niter* one ounce and a halfe, of Anise-seeds in fine pouder one ounce, boyle these to a hard thickenesse, and then make it into Suppositaries, and hauing anoynted your hand well with oyle Oliue, thrust it vp into the Horses foundament, and then hold downe his tayle hard for a good space after.

Chap. 4.

A Glister to cure any inward Sickenesse.

TAke of the oyle of Dill, of the oyle of Camomile, of Cassia and of the oyle of Vyolets of each halfe an ounce, of brown Sugar-candy three ounces, of Mallowes halfe a handfull, boyle these to a decoction in running water, and then administer it to the Horse in manner of a glister, and in the extremity of any sickenesse it is a certaine cure.

Chap. 5.

For the Yellowes.

FIrst, let the Horse blood in the necke veine, and according to the goodnesse or badnesse of the blood so proportionate the quantity you take away, then take a quart of sweet wine, or for want thereof a quart of strong Ale or Beare, then put to it foure sponfull of the Iuice of Selladine, and halfe so much of the iuice of Rue, and let them boyle on the fire, then take it off and straine into it halfe an ounce of the best English Saffron, and three ounces of the best honey, and so giue it the Horse luke-warme to drinke, then Rake him vp and downe a little, and so set him vp warme suffring him to fast two howers after, and giue him to drinke with his meate a sweet mash, but no cold water by any meanes.

Chap. 6.

An excellent Pill for the Yellowes.

TAke halfe a pound of the best Honey and of Safforn beaten to very fine powder and the meale of Fene-greeke, of each a like quantity, and mixe them with the honey, till it come

to a stiffe paste, then deuide it into two seuerall bals and dipping them in sweet Sallet oyle, draw out the horses tongue and force him to swallow them, then ride him vp and downe an howre and more, and so set him vp warme, alwaies prouided that you euer let him blood in the necke veyne first, and if you also let him blood in his eie veynes and in the roofe of his mouth, it will be much better, because the chawing and swallowing of his owne blood is exceeding wholsome and Souereine.

Cahp. 7.

For the Staggers.

First, by all meanes let him blood in the necke veine, and let him bleed very well; for the abundance of blood is the cause of the disease, then with an incision knife open the skinne of the forehead as high as the fore-top, and with a cornet rayse vp the skinne, and put in two or three cloues of Garlike, and then stitch vp the hole close againe, with a needle and a little silke, and then binding a little flaxe or lint to the wound, be sure to keepe out the wind or ayre which may doe hurt, Then take of the seed of Cresses, the seed of *Poppye*, the seed of Smallage, the seede of Parsley, the seed of Dill, of Pepper and of Saffron, of each of these two ounces beate them all to a very fine pouder, then put them to a pottell of Barley water, and then straine it very well through a strayner, and giue the Horse a quart thereof to drinke early in the morning fasting, and then Rake him vp and down gently an houre or more, and so set him vp and sprinkle his hay with water, but let him drinke no cold water till he be well recouered.

Chap. 8.

For any extreame cold whatsoeuer, or of what nature soeuer.

Take of Cloues, of Nutmegs, of Ginger, of Galls or the fruit of Oaks, and of *Cardimonium* of each a like quantity of Fenell seed some what more then of the rest beate and searse all these to a very fine pouder, then put two spoonfull thereof to a quart of White wine, and straine in two penyworth of the best

English

English Saffron, and then beate in the yolke of a couple of egs, and so giue it the Horse to drinke early in the morning, and then ayre him abroad two howres or more, and be sure to keep him warme, and by no meanes let him drinke cold water, nor let him eate any hay but what is sprinkled with water, and once a day (which should be at noone) if the time of the yeare serue giue him the tender greene crops of Reeds or Sallowes, to eate from your hand, for they are very souereine, and thus doe diuers mornings together, and it will not onely clense away all manner of cold, but also open his conduits and set his winde at liberty.

Chap. 9.

For the Lax or Fluxe of Body, by any meanes.

TAke Wood-ashes finely searced, and mixe them with as much *Bolarmonyacke* made into fine pouder, and mixing it well with his water, let him drinke thereof morning and euening and it will stay his scowring, but if it be so violent, by either the eating of a feather or any other poyson, that this will not stay it, then take the intrals of a Hen or Pullet, and mixing them with an ounce of Spycknard, cause the Horse to swallow it and it will presently stay the Fluxe.

Chap. 10.

For a Horse that is Hyde-bound or in great powerty.

TAke of clarified hogges-grease two ounces, of the iuice of Dragant-worte one ounce, of Incense halfe an ounce, of the Sirrop of Roses three ounces, dissolue all these in a pint and a halfe of honyed water on a soft fire, and giue it the Horse to drinke fasting in the morning, and exercise him a little thereon, then set him vp warme and let him fast two or three howers, and it will Scowre out all his infection, loosen his skin, and make him feed very sodainly after.

Chap. 11.

An excellent receipt for the pissing of blood.

FIrst clense his yard if any filth or corruption be barkt thereunto, by washing it with Butter and Beere made warme to-

gether, then let the Horse blood in the necke veine; and lastly, take the water or iuice of Leekes or of Onyons, that is, the water wherein they haue beene steeped twelue houres at least, and close stopped, to the quantity of a pint, then as much White wine, and iumble it well together till it looke slymie, then giue it the Horse to drinke, and doe thus diuers mornings, and it will stay the flux of blood, and bring his vrine to the naturall and ordinary colour.

John Smith

Chap. 12.

A most excellent receipt for the Stone, or for a Horse that cannot pisse but drop by drop.

TAke of Saxifrage, of Nettle roots, of Parsley rootes, of Fenell roots, of Sperage roots, of Dodder, of each of these a little handfull, boyle all these on a gentle fire in a pottell of White wine till a third part bee consumed, then put in a handfull of Salt, of oyle Oliue, and the Larde of a Goar, of each a Gyll, of Honey halfe a pound, and then giue the Horse a pint and better of this to drinke euery morning fasting, being onely made luke-warme, and if it chance either by the boyling or standing to grow too thicke, you shall resolue it with White-wine, and after the first boyling but onely warme it: and here you must Note, that by all meanes you must bruise the roots well before you boyle them, and not straine them till all the moysture be spent, and then strain them hard with fresh White wine and giue it the Horse to drinke also.

Cahp. 13.

For the Wormes or Botts in Horses.

TAke of the tender crops of Broome halfe a little handfull, and as much Sauin, and choppe them very small, then with sweet Butter worke it into pills or Balls, and hauing kept the the Horse fasting all night, make him early in the morning swallow two or three balls thereof, then chafe him a little, and set him vpon his bridle, making him fast at least two howers after, but by no meanes let him touch any water till it be night.

An

Chap. 14.

An excellent Purgation or Scowring for any Horse that is either Sicke, Surfetted, or hath his grease molten.

TAke of *Cassia* an ounce, of *Felonio Perseo* & of *Tryfera magna*, being two compositions, of each halfe an ounce, of syrop of Violets two ounces, and dissolue all these in foure ounces of *Mell Rosatum*, and with a Horne giue it the Horse fasting, then rake him vp and downe gently an houre or two, and after set him an houre vpon his Bridle, then giue him a sweet mash, after cleane dresst prouender and sweet hay, but let him touch no cold water for two daies following. And thus much for all manner of inward diseases in Horses, which are to be cured by drench or potion, and although the multiplicity of the names of inward diseases are farre beyond these which I haue reckoned, yet is there not any inward disease whatsoeuer, but may be safely cured by some one of these which I haue already recited. Therefore I will now proceed to outward Sorances, and although in both I differ from the method which my author Seignior *Grilli* vseth as touching the Marshalling of the medicines, yet I will keepe his matter and meaning most truely and with a great deale more ease and benefit to the reader, whom I am much more curious to please then he was, who onely placed his receipts as they came to his memory.

Chap. 15.

An approued medicine for the Dropsie or Feltrick in Horses.

THis is a disease most incident to horses that are nourished with foule foggy and moyst feeding, as for the most part your Fenne Iades are, so as in those places you shall haue continuall experience thereof, being a foule vnnaturall swelling of the Horses body, especially vnder his belly. The cure whereof is, first, with your Fleame strike him in diuers places where the swelling most appeareth, and let the corrupt blood drop out the space of an houre and more, then wipe his body cleane, and take

a pint of strong lee made with vryne and ashe ashes, and dissolue into it an ounce of *Populyo*, and an ounce of *Dyalthea*, and being made very warme, therewith bath and anoynt all the sweld place, and morning and euening after the Frycasse, chase or Trot the Horse vp and downe for the space of halfe an houre, and for a morning or two giue him to drink a quart of Ale, and two spoonfull of *Diapente* brewed together, by let it but immediately before his chasing.

Chap. 16.

Of outward Sorances: and first, of the strengthening of the Sinewes whether they be hurt by straine, stroke, or wound.

TAke of Swines grease, of Horse tallow, of May Butter, of oyle Oliue, of each of them fiue ounces and a halfe, of the oyntment called *Agrippa* one ounce and a halfe, of new waxe two ounces and a halfe, and of Camphyr a third part to all the rest, melt them all together on the fire, and make thereof an Vnguent, and being very warme, anoynt the greiued part therewith morning and euening, and what you vse not preserue in a close glasse or gally-pot, for it will last all the yeare.

Chap. 17.

A most excellent Pouder to cure any Fistula *either in the Pole, the withers, or any other part of the horses Body.*

TAke of Roman *Vitriall* two ounces, of Roch-Allom and Rose-water of each two ounces, and boyle all these together on a quick fire, till they come to bee as hard as a stone; then beat it into a very fine pouder, then when you dresse the sore, first dip your Tent in *Vnguentum Ægyptiacum*, and then roule it in this Pouder, and so put it into the hollownesse: this Pouder also being sprinckled on any old sore will drye it vp and heale it.

Chap. 18.

For the Farcy.

OF all the Diseases and Sorances which doe belong to a horse, there is none more hatefull and vild then this which

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is called the *Farcy*, and though being truely lookt into with Art and iudgement, it is as easie to cure as any other Sorance, yet when any ouerslip or escape hapneth, it is then vtterly incurable, or at the least so difficult, that it is seldome or neuer cured without some foule eye sore or deformity, the onely reason thereof being, that this disease groweth from putrifaction of blood and foulenesse of body; so that except the body bee first throughly scoured and clensed, it is impossible with any outward medicine to worke any cure or ease at all. Therefore for the safe curing of this disease, you shall first let the horse blood in the necke veyne and take from him good store of blood, for there is little dout to be made of his weakning; thē take of the composition called *Trifora magna*, of *Aloes patico*, of each two ounces, of Barley Bran two ounces, dissolue all these in a pint of oyle oliue, then diuide it into two parts and giue them two mornings together to the horse, with a horne, being mixt with a pint of white wine, then take as much blacke sope as a Walnut; and halfe so much Arsnicke beaten to pouder, and make them into a salue, then with the poynt of a knife open all the hardknots or pustulles and put into them the quantity of two barley cornes of this salue, and it will eat out the chores & kill the poysonous humour, then when you see the wounds red and faire, heale them vp by anoynting them with fresh butter, molten hot, and the Pouder of *Bole-Armoniacke* strewed thereon.

Chap. 19.

For a Horse that hath a Stinking breath.

TAke of Cinamon, of Cloues, of Gallingail, of Commin-seeds, of Anise-seeds, of Coriander-seeds, of each of these three ounces, of Fenegreeke eight ounces, beat all these and searse them to a fine pouder, then mixe with them two pound of wheat meale, and with white wine make it into a stiffe past, then in an Ouen or stoue bake it as hard and drye as may bee, and then beat it into a fine powder, then giue the horse euery morning three of foure spoonefull of this pouder, brewd in a pint of white Wine, and a pinte of Ale mixt together, and it will take away all ill and corrupt sauors of the breath.

Chap. 20.

Chap. 20.

A most excellent Plaister to cure any wound, gald backe, or other hurt whatsoeuer.

TAke of Rosin, of common Pitch, of each sixe ounces, of Masticke, of Incense, of each one ounce, of Turpentine, of *Galbanum* and of *Armoniacke*, of each three ounces, melt, dissolue and incorporate all these together vpon a gentle fire, and make them into a plaister, and when you vse it, spread it vpon a cloth somewhat thinne; But if you vse it to any outward part, where no skinne is broken, then lay it on with sloxe a great deale more thicke: This plaister as it cureth any wound, gall or hurt, so it repeneth, breaketh and healeth all manner of impostumations, or byles, it is also an excellent defensitiue plaister for the staying and drying vp of euill humours, and also most soueraigne for the asswaging of all manner of Swellings.

Chap. 21.

For Sinewes that are cut or seuered.

TAke of new Waxe, of Rosin, of each two ounces, of the marrow of a Cow foure ownces, of Gumme *Arabecke* two ounces, of oyle of Roses, three ounces, melt and incorporate all these together on the fire, and then when you vse it warme it, and either annoint, tent, or plaister the sore.

Chap. 22.

For a Mallander or Sellander.

TAke the Lard of Bacon one pound, of red Lead, Verdigrease and golden Lithargie, of each two ounces, boyle them all very well together, and hauing clensed the sore and made it raw, anoint it therewith morning and euening till it be dryed vp.

Chap 2.

An excellent Powder for any sore eye.

TAke of *Sal-armoniacke*, of *Tutya* prepared, of *Sagina* cald in Latine *Panicum Iudicum*, of Ginger, of each of these halfe an ounce, of the best Sugar-candy two ounces, mixe them all

all together, and beat them, and searse them to as fine a pouder as is possible, then dissolue a little thereof in the iuyce of ground Iuy, or in the water of Eye-bright, and therewith dresse the sore eye, and it will cure it.

Chap. 24.

An excellent Water for all manner of sore eyes.

TAke of the leaues and rootes of Veruine, of ordinary hony and of Roman Vitryoll, of each a like quantity, and being bruised and mixt together, put them into a Still, and distill them, keeping the water in a close glasse, then when you haue occasion to vse it, put out a little, and adde to it the fatte of a Hen, or a little Capons grease, and therewith annoint the sore eye and it will heale it.

Chap. 25.

For any Bone, Spauen, Splent, Curbe, Ring-bone, or any other bony excression.

FIrst, shaue off the hayre, and scarifie the skinne with a sharp knife iust vpon the top of the excression; then take gray sope as much as halfe a Walnut, and so much *Arsnicke* beaten to pouder, and mixe them well together, then spreading some of it on hurds according to the quantity of the griefe, binde it to the same and remoue it not for eight and forty houres, then take it away, but stirre not the asker or scab, but only annoint it with fresh butter, till it fall away of it selfe and so heale: As for the Bogge or wet Spauen which is but only a fluxe of blood in that part, it may easily bee cured by taking vp the veyne on the inside the hinder legge onely, prouided that in taking vp the veyne, you binde fast aboue, and then cut the veyne asunder.

Chap. 26.

For pinching with the Sadle on the Withers, or other part of the backe, the nauell gall, and such like.

TAke of *Oyle de bay*, of *Costus*, Foxe-grease, of the Oyle of Sauine, of each of these one ounce, then take of wormes, to the quantity of an hundred, and scoure them well in White Wine

wine and ſalt, then put all into an earthen pot cloſe ſtopt, and boyle them well, then adde an ounce and a halfe of Oyle Oliue, then boyle it ouer againe till it come to a perfect vnguent, then ſtraine it well into a glaſſe or gally-pot, and keepe it cloſe, then when you vſe it warme it, and dreſſe the ſore therewith, and it will heale it.

Chap. 27.

For the Scabbe, Scurfe or Mangy.

TAke of wilde Spurdge, of Sellydon, of Brimſtone, of each three ounces, of Hogs-greaſe and Quick-ſiluer mixe two ounces of new waxe, two ounces, and of Tallow two ounces, melt and incorporate all theſe together, and therewith annoynt the horſe after you haue made the ſores raw, and waſht them with old piſſe and Copporas boyld together; and in any wiſe let the Horſe blood in the necke veyne, and take good ſtore of blood from him at the beginning of the Cure.

Chap. 28.

For any hurt in the Fetlocke, whether it come by caſting in the halter, or otherwiſe.

TAke the yolke of an Egge, and as much vnſleckt lime as being beaten with it will bring it to an Oyntment, then mixe with it the iuyce of a head of Garlicke, and a little ſoote, and with this anoynt the ſore till it begin to heale, then to skinne it vp, take of Oyle Oliue, of Oyle of Roſes of each one ounce, of Turpentine three ounces, and of new waxe one ounce, melt them all together, and put a fourth part of Verdigreaſe thereynto, and with it skinne vp the ſore.

Chap. 29.

For the Mules, kib'd heeles, Scratches, paines, or other ſuch noyſome Sorance.

FIrſt Clip off the hayre, and lay the Sores as raw and bare as may bee, then waſh them with ſtrong old piſſe, then take of vnſleckt lime, of ſalt and of ſoot, of each a like quantity, boyle them with ſtrong Vinegar till it come to be thick like a plaiſter, then ſoften it with Hogs-greaſe, till it become an Vnguent, and then

then as hot as the Horſe can ſuffer it, doe annoint the ſores therewith till it bee whole.

Chap. 30.

For any hurt or ſore vpon the Cronet of the Hoofe.

TAke an Ege or two, and beate it with Soote till it be thicke and ſtiffe, then adde to it a good quantity of Oyle Oliue, and a ſpoonefull or two of the pounder of Harts horne, and boyle them all together till it come to a very thicke ſalue, and therewith dreſſe the ſore till it be whole.

Chap. 31.

For any Straine or griefe in the ſhoulder, or any other ioynt or member.

TAke of Oyle *de Bay*, of *Dialthea*, freſh Butter, and the Oyle of Turpentine, of each of them two ounces mixe and boyle them together on a ſoft fire, and when they are well incorporate, as hot as the Horſe can ſuffer it, anoynt the offended place, twice or thrice a day, and giue the Horſe moderate exerciſe by walking him gently vp and downe and it is a certaine and an approued remedy.

Chap. 32.

For all manner of ſweld legs whether they be putryfied or otherwiſe.

SWeld legges (at the firſt begining) may be cured by the ſoft lauing or waſhing them with cold water, as alſo they may by ſuch vſe be defended and preuented from ſuch Sorances, but if by negligence or other caſualty the Horſe happen into this griefe, you ſhall take of Honey a pound, of Turpentine foure ounces, of common Gum foure ounces, of the meale of Lyn-ſeede and the meale of Fenegrecke, of each foure ounces, and of the powder of Bay-berries well ſearſt three ounces, then mixe and boyle all theſe very well together, then take it off and put to it a pinte of White wine, then boyle it againe till it be very thicke, and with this as hot as the Horſe can ſuffer it, lap

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the Horses legge or legges about plaster-wise, and renew it not aboue once a weeke, but when you ride him, and it is a certeine well approued medicine.

Chap. 33

For Cloying, Pricking, or any other hurt in the quicke of the Horses foote.

FIrst, with a paring kniffe cut the Hoofe and lay open the wound as plaine as may be, then take of waxe, of Hogges-grease, and of Turpentine of each one ounce, of Verdy-grease a quarter of an ounce, boyle them all on a gentle fire, and being reasonable hot dip a few flaxe hurds therein, and with the same dresse the sore, renewing it at least three times a day, and it will heale it.

Chap. 34.

An excellent Bath for any griefe inward or outward that a Horse hath, whether apparant or hid.

TAke of Sauine, the barke and leaues of Lawrell, of Pelletary, of Rosemary, of Sage, of Rue, of each of these foure ounces, and boyle them in a gallond of White wine, till a halfe part be consumed, and with this bath the horse where the griefe is apparant, or generall (if no griefe appeare) outwardly, and it is a most approued good medicine.

Chap. 35.

For a horse that refuseth his meate through the extremity of Cold.

TAke Rue and Pepper of each a like quantity, and beat them in a morter together till they be thicke like a salue, then take a good lumpe thereof, and put it into the Horses mouth and force him to chaw and hold it therein a good space, and assoone as you let him open his chaps he will fall to his meate and eate eagerly, or if you but chop *Brionie* into little morsels and giue it him to eate, it will bring his stomacke againe suddenly.

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Chap. 36.

For a Horse that is foundred.

OF Foundrings, there are two kinds, the one in the body, the other in the feet, and to them we may adde a generall foundring, which is when a Horse is Foundred both in the body and feet at one instant (as many times it hapneth) and the Cure is, first, to let him blood in the necke veine, and saue the blood in a cleane vessell stirring it much about for cluttering, then put vnto it a dozen whites of Egges, and as much Bran or Wheat-meale and Bolarmoniake as will thicken it, and therewherewith charge his backe and legges from the knees vpward. Then take a pint of sweet wine, and more then halfe so much of his owne blood, of the best Treackle and of *Diapente*, of each a good sponefull, of Mans ordure the quantity of a good Nut, brew and mixe all these very well together, and giue it the Horse to drinke with a Horne: then take of vnsleckt lime a pretty quantity, and as much Orpment, and dissolue them in running water like an Vnguent, then let it stand for an houre or two after it is so prepared, and then take as much *Mel Rosarum* as will bring it to a very stiffe substance, and with it being made very hot both anoynt the vpper part of his Houes, (especially about the cronets,) and also stop the bottomes or soales of his feete therewith: and also if you take good store of blood from the Toae veines, the cure will be both more easie and more speedy.

Chap. 37.

An approued medicine for the Canker.

THough all Cankers hold but one generall nature, yet there is difference in the cure; for the Canker which is outwardly on the flesh & that which is inwardly in the mouth may not take one generall application, though one and the selfe-same medicine will heale both, because to the outward parts may be applyed poysonous corrosiues, as *Mercury*, *Auripigmentum* and such like, but into the mouth must needs come none but sharpe naturall medicines, which will not offend the stomacke, therefore

rore for any Canker, first make a strong Allomwater, of Allome, Honey, Sage-leaues, Woodbine-leaues, and cleane running water, well boyled together, and with this water and the leaues rub the sores till they be red and raw, then take strong Vine-Vinegar, and a halfe part of the powder of Allome finely beat and searst, and a halfe part of Ginger likwise finely beat and searst, and an equall quantity of life Honey, and mixe them all very well together, and therewith anoynt the sore morning and evening vntill it be whole.

Chap. 38.

The Authors Farewell.

THus most louing, courteous, and best affected Reader I haue resembled the part of a carefull Husband-man and haue gathered the harueſt that the seed of my barren soyle hath yeelded, which (I grant) was at the first gleaned after other mens Carts: and now hauing thrashed it with the flayle of practise; and winnowed it with the fanne of experience, I haue sowen it on the Furrowes of the world, that it may be watered with the dewey showers of your charitable affection, hoping that it will fructifie the more, being sowen in the Vernall, or Spring time of the yeare, when the Vigetatiue faculty is most predominate; the which if it will yeeld but such increase as is worthy to bee carried into the Barnes of your kind acceptance, I shall think my paines fully recompensed. And (for your further good) will incourage me to till this ground againe, for a new crop (so that I may haue but this straw to redeeme my present necessity) which I hope will make such bread, as will nourish all the imps, and labourers that shall grow, or take paines in this Vineyard, (if it be not reaped with the infectious sickle of preiudication.)

a The Authors willingnesse to profit his countrey.

For I grant, this is defectiue in wanting the strongest grain to giue nourishment, which I did omit, both because it was not of such present necessary vse; and also that it would haue made this Booke so great and vnportable, as many would haue bin destitute of reliefe for want of ability to purchase the same: For now, withstanding it is multiplied to a farre greater quantity then my intended mind at the first did thinke to produce. In the

b The Buffe saddle is the chiefe ground of Horsemanship.

c Wemens minds are infinite, and so cannot be limited.

which

which (by God's assistance, as I see daily
light to mine understanding) I will al-
lege that parts from such cloaking words
as are grievous therein somewhat amply;
and confine this matter to more summary
limits, only illustrating such points as
are obumbrated by unfolding so many
doubts; which I will set forth dis-
allegue wise for the more facilities
and ease of your apprehensions; till
which time accept of this my simples
good will, and so I bid you heartily
farewell, desiring a prosperous success to
these my willing endeavours, to save this
famous Art mentioned by Genesis 2
in this King James

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